

# MIDWAY MEMORIES



An Honorable Heritage

## FORWARD

The compilation of this booklet, as undertaken by the Midway Boosters Club, has a dual purpose; i.e., the enjoyment of its readers and the furtherance of that spirit which made Midway what it is today.

The anecdotes and stories related herein, come to us as they have been handed down through the years. While it is true that fact and fiction sometimes intertwine, we apologize for any inconsistencies or discrepancies and ask that the reader accept with us any possible embellishments (which word-of-mouth stories often contain) and regard them merely as the adding of color to a local Folklore.

The historical notes contained herein represent only a few gems of our rich legacy. It is hoped that in the ensuing years we will be able to add to this small offering more stories of historical and personal interest from the past; dealing with people, places, and things. We invite anyone wishing to share with us any such information, to please contact the Midway Boosters.

ENJOY!!!



*Mayor Eugene K. Probst*

It is my pleasure to welcome you to our annual Swiss Days Celebration. I am proud of our community and the cooperation shown by our citizens, and especially the Midway Boosters, in preparing for your visit here.

May you enjoy with us a relaxed country atmosphere, a spirit of love and friendship, enhanced by a beautiful Swiss Mountain setting. We hope your visit will be an enjoyable and memorable one and welcome you back again.

Mayor Eugene K. Probst

# MIDWAY'S HONORED CITIZEN



*Joe Probst  
Midway's Honored Citizen*

Joseph Ernest Probst was born in Midway, Utah, the oldest of 8 children, on January 9, 1896 to Ernest and Emma Kohler Probst.

He was raised in a loving home where his father and mother taught their children that frugality, honesty and work were most important.

Joe attended the schools of the day; grade school, high school in Heber and one winter at the B.Y.U. in Provo in 1915. Also a winter was spent in Logan at the Agricultural College. He studied Veterinary Science and used his knowledge for many years helping neighbors doctor their cattle and horses.

At an early age, probably ten, he turned the washing machine for his mother to earn \$3.75 and bought his first calf from his Grandpa Kohler. Joe has been in the livestock business ever since. His early twenties were spent farming and hauling milk to the cheese plant in Heber, and hauling meat and produce to Park City with Albert Kohler.

He served a mission to the Northwestern States for the Church of Jesus Christ of Latter-Day Saints in 1922 to 1924.

Joe married Garnet Watkins in the Salt Lake Temple on January 6, 1926. They had 3 children; 2 sons, Calvin, who lives in Charleston, and Wayne, who lives in Midway, and a daughter, who died at birth. They have 8 grandchildren and 3 great-grandchildren.

Joe has served his community and church well throughout his life. He served as President of Midway-Charleston Cattleman's Association for nearly 26 years. He was elected Mayor of Midway in 1933 and served until 1938. While Mayor, they got a PWA loan to rebuild the Midway water system. There were only outside water hydrants at this time. Also started the concrete sidewalks.

Joe has served as a Director of Midway Irrigation Company and was one of the original Directors of the Midway Boosters.

In the early thirties, he, along with Guy Coleman and August Kohler, were able to get the Forest Service to build a road over the mountains into Deer Creek so wood could be hauled out.

Joe was one of the originators and served as a director of Federated Milk Producers, which is now Western General Dairies.

He has served two stake missions and has served with his wife Garnet from 1961 thru 1962 in the Central States Mission. Joe has been Sunday School Supt., YMMIA President, as well as a teacher in these organizations. From 1937 to 1945, he served as a counselor in the Midway 2nd Ward Bishopric. He has been a temple worker in the Salt Lake Temple and with his wife in the Provo Temple.

Joe has a strong testimony of the truthfulness of the Gospel and at the age of 86, he with Garnet, enjoy life and are interested in their children and their lives.



## OLDEST LIVING SWISS BORN MIDWAYITE

*Ernest Kuhni  
Midway's Oldest Living  
Swiss Immigrant*

**MEET ERNEST KUHN!** At 87 Mr. Kuhni is the oldest living native-born Swiss immigrant residing in Midway. Ernest was born on March 28, 1894 in the town of Langnau, Switzerland. His family was converted to the church by one of the Kohler missionaries (themselves native Swiss and residents of Midway) so it was natural when the Kuhni family decided to come to America that they would come to the small Swiss colony that was forming in Midway, Utah.

Ern tells the story of learning the language the hard way. Shortly after arriving in Midway, Erni (who was then 12) went to work in the sugar beets in Charleston. At the end of one of the rows some of the boys got into a tussel, during which they expressed themselves with some of those words one learns around uncooperative farm animals. With the emphasis clearly on some particular words, young Erni Kuhni memorized these words quickly. Shortly thereafter, Erni was out riding with a young lady when his horse got out of control and ran away. The young Swiss boy hanging on for all he was worth and yelling his new found vocabulary at the horse. When he returned to his riding companion, she said, "What were you saying to that horse?" The young man from Switzerland learned that not all words in the new language were proper to use when courting.



## SWISS MISS

The 1981 Swiss Miss is Christina Baum, daughter of Mr. and Mrs. Richard Baum. Her attendants are Paula Wilson, Kirsten Ford, and Brit-tany Farrell.

*Swiss Miss  
Christina Baum*



## WHY MIDWAY?

When the Mormon Pioneers came to the valleys of Utah, the master plan for development included the settlement of a string of villages running north and south, from Canada to Mexico. The development to the east and west of Salt Lake Valley was of lesser importance to those earlier colonizers, thereby leaving some of the more choice valleys of the territory to be settled later. (Excuse the bias). Beautiful Heber Valley, (originally called Provo Valley) was one of the mountain valleys to be left for later development. It was not until some ten years later, 1858, that the first permanent residents came to this valley. These original immigrants to the "Provo" valley came from settlements in the Utah Valley, and came to see if they could raise a cattle herd in these lush meadows. They were soon followed by the first groups of farmers, who settled in the area now encompassed by Heber City. With all do respect, you can't expect them to hit it right the first time, although they were close, very close. It was not until the following year, 1859, that the first settlements began in what was to become known as Midway.

At first, most of the farmers began to develop their farms in an area some two miles north of the present site of Midway's Town Square, to take advantage of the warm ground around the "Hot Pot" mounds, which helped them get a longer growing season and better crops. In fact, this first settlement was known as Mound City. Another settlement, Cottonwood, was begun to the south of the current town square, and was also known as the lower settlement.

In 1866, Indian troubles began to worry the government leaders in Salt Lake, who advised the people in the two Snake Creek settlements to join together for safety sake. The problem not considered by the Salt Lake leaders, was which town would move to which town. In this contest of wills, neither side would budge. The logical compromise? Each side move to a site "Midway" between, hence the name of the new town was born.



*Fort Midway*

# MIDWAY CHURCH BUILDINGS

The first meeting house was 30' X 60' and made of native rock.

It was dedicated in 1895 (It is presently part of the Third Ward building.)



The old Midway Second Ward included the original meeting house and was remodeled and rededicated in 1956.



The old Midway First Ward was built of native pot rock and was dedicated in 1914.



*Pictures taken from a Bi-Centennial Quilt made by the Midway First Ward, which quilt is now hanging on display in the L.D.S. Church Relief Society Building.*

## MIDWAY CHURCH BUILDINGS

The old Midway First Ward, was later remodeled and rededicated in 1959. It is no longer in use today.



The old Midway Second Ward building was remodeled again and rededicated in 1956. It includes both old buildings in its structure. It now houses the Midway Third Ward.



The new Midway First and Second Ward chapel was built in 1980-81.





## HAIR'S BARBER SHOP

Thomas Hair, an English convert to the LDS Church, was a crippled man with one leg shorter than the other. He came to Midway, bought a small farm, built a home, and raised a family. He set up a barber shop in which he had one chair, one mirror, and a small counter where he kept some sweet smelling essence that he put on the hair after it was cut. He charged 25c for a hair cut and 15c for a shave. He did very well here as a barber.

George Johnson tells on one occasion during his childhood when his mother sent him for a hair cut. She had given him a quarter to pay for it; however, in the process of walking the mile and one half from his home to the barber shop, he lost the quarter. He was afraid to go home without the hair cut and to tell of the lost money, so he went to Mr. Hair and told him of the circumstances. Mr. Hair said, "Well, my boy, I'll cut your hair and we will just forget about paying for it and never say a word to your father".



*Hair's Barber Shop and Ice Cream Parlor*

## ICE CREAM PARLOR

In conjunction with the barber shop, Mr. Hair's wife and daughters operated a confectionery on the south side of the building separate from the barber shop. They had marble top tables with wrought iron legs and wrought iron chairs. They served homemade ice cream and soda water of unknown origin. If they knew you were coming, you could get a sandwich; however, an appointment was almost necessary.

They showed their ingenuity by building a service window between the amusement hall and the confectionery so that when dances were in progress, a fellow could take his girlfriend up to the service window and order a banana split, soda, or a sundae, the extent of their menu. It was refreshing and quite an opportunity for a young man to show how gallant he was.

# THE TOWN HALL

During the depression, the W.P.A. project was brought to Midway. It was decided to build a Town Hall using this labor force and a grant from the federal government. It was first called the Haueter building because the Mayor of Midway was a Haueter, and his brother, F.O. Haueter, contracted to build it for the W.P.A. Mr. Haueter had the first rock saw in this area. It was a circle saw with very small teeth, powered by an automobile gasoline engine. With this saw, they sawed the rocks into square or rectangular blocks, using them to build the Town Hall, making it very attractive. This building has a large dance floor and a large stage. The Post Office is in the east wing, and the town offices and a council room are in the west wing. During Swiss Days, the building is used for displays and the musical production.



*The Midway Town Hall*

## THE MIDWAY BOOSTERS CLUB

In 1947, there developed a great amount of interest in some sort of civic organization. Several nationally known organizations solicited support to commence membership in Midway. In a meeting of the towns' people at Luke's Hot Pots during that year, what would later become known as The Midway Boosters, was organized. That September, a highly successful celebration, known as the Harvest Festival, was held. It included a free barbecue, serving about 1000 persons, a miniature parade, and a program and dance in the evening. This celebration continued each year thereafter.

Some years later, the community felt they needed a theme for this celebration. Looking back to some of the Swiss heritage that had helped to make Midway what it was, they decided to call it "Swiss Days", which it has been since.

## REMEMBRANCES

Mary Jane Watkins Bronson, remembers as a young girl, that she and Rosetta Boss had to walk to Heber to high school alone, as all the boys were away at war and there was no one to drive the bus. The roads were so muddy, that they would wear old shoes to walk in and take good ones to change into when they arrived at school.

Lethe Coleman Tatge, in remembering the "early to bed and early to rise" times around the turn of the century, recalls that they went to bed early not so much for health reasons, as for the fact that the boys had to get up very early to get the chores done and for the sake of economics. If you stayed up, you had to burn coal oil, coal, and firewood. If you were in bed, you didn't need these things.

## SO YOU'VE HAD YOUR CHURCH JOB TOO LONG?

Sometimes in the LDS Church, as in any lay church or volunteer work, some members begin to think that they have "done their duty" or "have paid my dues", after a year or two or three "on the job". In Midway we have some yard sticks to measure by.

Alberta May Sonderegger Provost served for more than 40 years in the Primary.

George Johnson taught the Gospel Doctrine class in the Midway First Ward for more than 50 years, even while he was serving as Bishop. Bishop Johnson also raised skunks during the depression for a business. While this testifies to his ability to stick with a job through the long haul no matter how up-lifting it may be, he swears is no connection between the jobs mentioned, although there were some Sunday lessons that...but that's not true George!

## A SHIVEREE TO REMEMBER

"After we had been married about a week, a group of Ted's friends met him when he finished his evening chores, and brought him up home to get me. His brother, Vane, had an old model T Ford coupe, and they hooked my dad's two wheel cart on behind. (It usually was hooked to one horse to pull it). Then they tied on an old tub filled with old tin cans to make a bigger noise.

They put Ted and me in the two wheel cart and said to hold on as best we could as they drove up and down Main Street in Midway. When the cart would hit the rocks on the road, sparks would fly. The exhaust from the Ford was enough to make you sick.

After, they took us all up to Schneitters Hot Pots and WE bought milk shakes or nut sundaes for all as our treat to them. We have never forgotten that ride."

Remembrances by:  
Clifford and Alberta Provost

# HISTORICAL POINTS OF INTEREST IN MIDWAY

*Recorded by Reed Kohler about 1955 or 56  
At the home of George W. Johnson*



*The Mill Stone on the D.U.P. Monument*

## THE MILL STONE OF THE D.U.P MONUMENT

The Daughters of the Pioneer Monument is on the northeast corner of the public square. A large round stone topping the monument is of interest. If you notice it is carved out for the purpose of grinding flour and had a companion stone which in the years past was broken. It was located in its years of service, down in the Old Mill Lane on Snake Creek where it helped to grind the flour for the early settlers of Midway. I've been told by people who look at it that much of the stone must have ground off into the flour at times, and I tell the people on the tour that is one reason why the pioneers had so much grit.

## GOLD IN MIDWAY?

Up over the mound on to the west slope of Midway there are two mine dumps on the side of the mountain in view of the town of Midway. The first one was dug by a man by the name of Sam Boyd under the direction of Benny Clark. There was an ancient story repeated of Spaniards who came into the area in the early years prior to pioneer time. And the story indicated that they found gold in almost pure form in the proximity of these mines. However none of the white settlers ever located the supposed mines but various people through dreams indicated where they might be. And so both of these diggings have been prompted largely through dreams. The Benny Clark mine was dug in the early 1900's and proved entirely fruitless. The other slightly to the right was dug by Nobel Snyder. It was prompted to a greater extent by a friend geologist who indicated he was quite certain there was gold in that area.

Some years ago, a certain geologist from Philadelphia College indicated to Reed Kohler that on his farm, which is adjacent to these mines, that he felt quite sure the diggings were prompted by real fact because he felt sure that formation was indicative of gold. However none has ever been discovered.



## MIDWAY'S UNDERGROUND LAKE

Under the David Probst home, one block West of the town square there is an underground lake. The home is built over the lake. Some years ago while Reed Kohler was on the Midway Irrigation Board, they caused the canal to be cemented up in front of the David Probst property because there was access for the boys and girls of school to go far back under the layers of the earth which was dangerous and the irrigation company cemented the entrance closed. The house now stands on the pot rock formation.

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## MARBLE QUARRY

In the white mountains up Snake Creek Canyon were many interesting specimens of rock, among which was marble slabs of the stone in the white mountains and many of the grave markers in the entire area were made of the white marble. Also many of the slabs sawed out in sizes were freighted to Salt Lake with ox teams.

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## REMEMBRANCES

When Ulrich Kuhni was the janitor of the old church (which he was for 20 years), his first wage was \$2.00 a month. It was increased to \$12.00 a month by the time he retired. His duties included lighting 12 oil lamps and caring for 3 stoves when the church was in use.

In 1915, electricity came to town. The poles were put right in the middle of the road! Oh what a big event this was and what a luxury.

In the early days, main street was used for racing horses, in other words, it was a race track. Here is an actual agreement between men who wanted to race their horses:

*"Know all men by these inserts that I, J. E. Morton, of Midway, do hereby transfer, by this 'bill of sale' to the hands of*

*one gray mare, 6 years of age, weight 1060 pounds, branded KS on the left shoulder. The said mare to be given to Ray Alexander, of Midway, if his 3 year old 'jipsy' mare, wins the race at 5 o'clock, July 4th, 1899, running the Luke's race course, with J. E. Morton's 3 year old mare, for 300 yards."*

*J. E. Morton*

*Dated of this 4th day of July, A.D. 1899, at Midway, Utah.*

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As a young wife, Lizzie McCarrel gleaned wheat here in the valley until she had five bushel. She sold the wheat to Mrs. Buehler for five dollars. Taking her five dollars, she walked to Salt Lake on a shopping trip, over the hills to Brighton, then down Big Cottonwood Canyon. This is what she purchased and then carried home: One pair of stilyards (weighing scales), a new tea kettle, one pair of wool cards, two flat irons, and oil cloth for her table.

## MIDWAY MEDICINE?

Like all frontier towns, Midway existed by faith, good fortune, and a bag full of "home cures", administered by faithful mothers and midwives. One of the most interesting remedies widely used in this area, was Snake Oil! That's right, good old fashioned RATTLESNAKE OIL!

In light of modern medicine miracles, it might cause a smile to appear on one's lips, but with the great harvest of rattlesnakes up Snake Creek Canyon (the location of the Wasatch State Golf Course), snake medicine was not only used, but retailed to the city folk in Salt Lake, Provo, and many other towns within merchandising range.

Consider, if you will before judging our Midway ancestors remedies, the following true story from the life of Clifford L. Provost:

Clifford was born in Midway, August 5, 1908, and as a young teenager, (note this is as recent as following World War I), suffered a severe hearing loss, with continued deterioration, resulting in a total loss of hearing for a period of one year. "Some one told his mother to render the fat of a rattlesnake and drop it in his ears. She did this and (also due to his great faith), he was healed and his hearing was restored." Maybe we don't know everything yet!

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## OLD HOME REMEDIES

**HEADACHES:** Soak a cloth with ice cold vinegar and pepper and place on the forehead. Renew often. Tie a flour sack around the head. Use a poultice of ground horseradish. Apply ice cold rags. Rub liniment on the forehead and sides of face.

**EARACHE:** Dissolve salt in lukewarm water and pour into ear. This dissolves wax which is causing pain. Hold head close to a lamp. Put warmed castor oil or sweet oil into ear and stuff with cotton. Bake an onion thoroughly. Peel off outer layers and keep just the heart. Put this deep into the ear and cover with a warm cloth.

**HEART TROUBLE:** Eat garlic, cooked or raw. Take root of bleeding heart flower, break it up and make a tea and drink it.

**TOOTHACHE:** Put vanilla flavoring on the tooth. It will kill the nerve. Bathe tooth with hot whiskey. Put a hot pan on your head.

**WARTS:** Put milkweed juice on it everyday, for two weeks. Tie a horsehair around wart. Rub warts with the skin of a chicken gizzard, then hide the skin under a rock. Warts will disappear. Wet finger and make a cross on wart. Cause the wart to bleed. Let a few drops fall on an old sock. Bury it and the wart will disappear.

**STOMACH TROUBLE:** Remove skin from the inside of a rooster gizzard. Dry slowly in oven and mash into a powder. Mix with elderberry wine and drink. Drink kraut juice left over from cooking. To settle your stomach, grind up some apple tree leaves and place in a rag. Put rag on your stomach.

**WORMS:** Worms hate garlic so eat a bulb everyday. Sugar and turpentine will rid a person of worms. Bake the shell of a hen's egg until it is brittle, then pulverize and mix with syrup. The particles will cut the worms into pieces.

# HOT POTS

Some of Midway's highlights are it's natural warm springs. The geothermal water is thought by many to have curative powers. The early settlers built their homes and farms around these hot pots hoping the warm earth would lengthen the growing season, which it did. Baptisms by the LDS church were performed in some of these, especially one owned by the Buehler family close to where the Mountain Spa is now located. They would round up the baptismal candidates once a year, take them to the old Buehler Bath House, where usually one person would perform all the baptisms, rather than having each candidates their own father baptize him.

There are many "hot pots" in town, below are just a few. Some are well know some are not, all are enjoyable.



*The Buehler Bath House*

*Buehler Hot Pots*



*Galli's Hot Pots*

The hot pot crater at the Homestead is the highest of the craters in the area and they are numerous. Warm water saturated with lime coming up from great depths of the earth formed a crust over the clay base in our entire western area or Midway portion of the valley. This warm water overflowed in greater volume over those earlier years than it has in later years. There is no definite explanation except the digging of the mines in the Park City district and various other water research and digging in our own area must have caused the water table to drop to a degree. However this large crater overflowed while the pioneers were in the valley, and as it would build up the lime formation on the side where it presently was flowing off, the water would switch to the other side, (lower side), as it was constantly seeking the lower level, until the crater through long years, formed in this massive form.

As Schneitter Hot Pots first began, they accumulated the water and brought it into the swimming area, but it was constantly changing course and often times became filthy because of storm and dust. And so, several years ago they dug a tunnel into the mine through the crater and brought the water through the tunnel into the plunge, thus dropping the table from overflowing to a depth of about fifty feet. Many of the boys in the area would come to swim in this large crater. This was very dangerous for it is often repeated that two lines join together forming approximately six hundred feet in length have been tested to determine the depth of the crater but they claim that the weight constantly had a pull indicating there was no end at six hundred feet. It is unknown if any real test has been made, but it is often stated that the crater is without bottom.



*Midway Hot Pots*



# THE MOUNTAIN SPAA

The area where the Mountain Spaa is located was originally a camping place for Indians in the winter time because of the hot water. It was also a favorite place for snakes to hibernate. When the early pioneers came, they would go there in the spring and find coils of rattle snakes big enough to fill a bushel basket, hidden in empty hot pots.

Originally, the homesteader of this property sold it for a sewing machine, a yoke of oxen, and an indian pony. The early proprietor, Andrew Luke's, established the bathing facility there and originated what was called, "Lukes Hot Pots". After changing hands again, it became known as the Mountain Spaa.



*The Mountain Spaa*



*Luke's Hot Pots*

# THE HOMESTEAD

The Homestead is of historical value because it was one of the first resorts in Midway. It was known first as "Schnettters Hot Pots". Mr. Schnettter was an eastern man who came here and introduced etiquette and mannerisms that were little known in Midway. People enjoyed nice bath facilities and good home cooked meals there.

The Hot Pots themselves were very interesting. Before there were any buildings there, the boys used to climb the cone and use a rope ladder to go down and swim in the hot water. However, that was really a very dangerous situation, for if for some reason the rope couldn't be reclaimed, there was no way out.

Mr. Schnettter originally built the Virginia House, and since, under different owners, it has been remodeled and new cabins and the Hotel with dining rooms and other facilities were added.



*The Homestead*



*The Virginia House at Schnettters Hot Pots*

# MEMORIAL HILL

Memorial Hill, long a meeting place for special events in Midway, may possibly have been used by others long before the coming of the 19th century pioneers. A Mr. Nelson wrote in a book of Danish archeological trivia, that a strange depression found on top of this hill (located where the flag now stands), was a Danish burial plot. He based this upon the way in which the rocks lining the "grave" were placed, as well as its size, shape, etc. Mr. Nelson speculated that when the Danes (Vikings) set out on an expedition during the time of Lief Erickson to circumnavigate the globe, the group came through Heber Valley as they traveled along a great arch to reach their goal. The tomb found on our hill apparently matches one found in Australia, and another in Denmark, and is supposedly in direct line with these other two.

We do know that Memorial Hill was an island in Lake Bonneville. Indian relics found on the hill also lead to speculation that it may have been an indian burial ground.

When the pioneers came, the mound was included in the homestead of Jesse McCarroll, and for many years was known as "Jesses' Mound".

When the Indian troubles began in 1866, the settlers along the Snake Creek, fortified themselves in Fort Midway, posting a lookout atop "Jesses' Mound" to keep a sharp eye peeled for trouble.

In 1928, the Wasatch County Commissioners purchased the hill, renamed it to Memorial Hill, and dedicated it as a memorial to all those brave men from the county who served their country in the armed forces during times of armed conflict. The memorial itself, found atop the hill, had listed the names of those who served, and indicated with stars, those who had been wounded and those who died. These listings were on bronze plaques, which were stolen by vandals in 1980. The county commission plans to replace the plaques soon.



*Memorial Hill*

## THE LIME KILN

As you travel north along River Road from Main Street, approximately two blocks from the intersection, there is a marker at the base of Memorial Hill at the site of the old Midway Lime Kiln.

About the turn of the century the limestone business was very important to the town of Midway. There were several large limestone hills, in the area of what is now the Mountain Spaa and the Remund Ranch, which were worked for the purpose of making bricks, plaster, and other construction materials used in the building trades of the area. The old theater and the high school in Park City, are made from Midway Limestone. Almost all of the mortar used in the sandstone buildings not only in Midway, but also in Heber City, comes from Midway Lime. They even came from the Lehi Sugar Company to Midway for limestone chips to be used in the refining of the sugar beets.

The kiln itself was dug deep into the side of Memorial Hill so as to use the dirt as insulation. The operation employed a number of men, some to cut wood to keep the fire going, some to mine the limestone, some to haul it, others to haul the finished product both far and near. The operation was run by a William Van Wagoner, known locally as "Lime Kiln Bill".



*The Lime Kiln*



## POST OFFICE

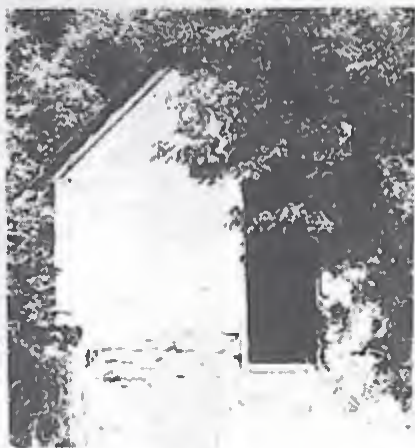
The first post office was located between Main Street and First North on Center Street. It was operated by William Watkins, who was blind in one eye and had one hand missing. The mail was carried by horse and buggy over one route including Midway, Charleston, and Heber & another route included Daniels, Center Creek, and Lake Creek.

This was also the location of one of the few telephones in town for many years. Important messages were taken and relayed to the towns people. Children were also able to buy candy here in the post office.

The current Post Office is part of the town hall on Main Street.



*Old Midway Post Office*



*The Immigrant House*

## IMMIGRANT HOUSE

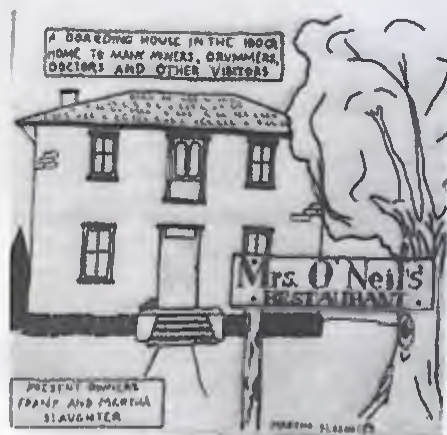
Many of the new comers to Midway arrived with no job prospects and no place to stay. To help them out in this trying situation, Bishop John Watkins (of the "ginger-bread house" on Main Street), had this small home built for people to stay in until more permanent housing arrangements could be made. The home was later used for the elderly who needed some place to stay. This building is located behind the Coleman Store.

# MRS. O'NEIL'S RESTAURANT

In the early 1880's, a widow, Mrs. Agnes "Nannie" O'Neil, opened one of the most popular boarding establishments in Midway. People gathered in throngs for her parties and celebrations. It was located at 303 East Main.

A meal consisting of meat, potatoes and gravy, a vegetable and pudding, could be had for 25c.

Mrs. O'Neil successfully managed the establishment for many years and then around 1906, her health failed and a daughter and her husband, Agnes and Samuel Ritchie, took over the management. They fed and helped many people they knew to be in need. The Ritchies operated it until about 1924, after which it was purchased for a private residence and the second story was removed.



*Mrs. O'Neil's Restaurant*



*The Slaughter's Home  
Remodeled O'Neil's Restaurant*

# THE VAN WAGONER STORE

The Van Wagoner store was located where the Coleman Store is today. In the early days the Mercantiles carried no packaged goods, everything came in bulk. If someone wanted a quarter's worth of sugar, it was scooped up and put into one of the customers' own containers. For example, if a customer brought in a bucket of eggs to trade for groceries, the bucket would be emptied and used to carry his purchase home. Because there were no paper bags, other items were wrapped in newspaper. The clerks did all of this for the customer, since the shelves were behind the counters and they were not to help themselves as we do today. Bananas hung from a hook in the ceiling; meat also hung from hooks, but only on certain days of the week because there was no refrigeration. Whatever piece of meat the customer wanted was cut off as he waited.

Some of the specials that were available on December 15, 1899, were:

Men's Overalls - 45c

Boy's Overalls - 40c

Coal Oil, Per Gal. - 25c

Sugar, 4 Lb. - 25c

Peanuts - 10c

Candy, 3 lb. - 25c

Corn - 10c

Tomatoes - 10c



*Inside the Van Wagoner's Store*

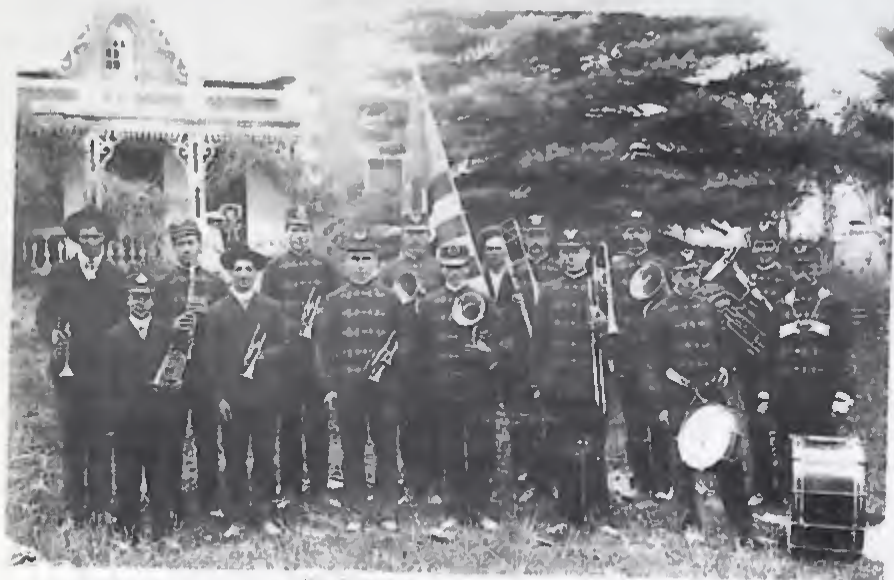


*The Coleman's Store*



*The Hitching Post at Van Wagoner's Store*

# MUSIC IN MIDWAY



*Early Midway Brass Band*

Music has a very special place in the traditions and heart of Midway. Right from the beginning, from the first days the settlers arrived in this valley, music played an important part in their lives. After leaving their home in foreign lands and traveling, many pushing handcarts across the plains, there was not much left in the way of material things. Midway was a place, like many others in Mormon history, where saints from many lands came together in the new land with only the "Church" as a common bond. Everyone didn't even share the same language. But music crossed the language barrier.

The first brass band in Midway was organized by Andreas Burgener, a former bandmaster of the Swiss Military Band, and an L.D.S. Church convert from Switzerland. When he joined the church and decided to come to America he was advised by church missionaries to bring his musical instruments with him. His three cornets, one bugle, two alto horns and one baritone became the nucleus for the first Midway brass band. Today, as was in the days more than 100 years ago, there is still a community band. They perform in the town square in their very own fancy white gazebo.

John Watkins, a prominent builder and leader during the first years in Midway was the official bugler for Fort Midway in 1866. He had been the bugler for the Martin Handcart Company of 600 pioneers (the ones who were stranded in the snow) and he also led the first brass band in Provo in 1856 before settling in Midway.

Choirs, concerts and community celebrations go back to the very first days in the valley. John Huber, who came to Midway in the early 1860's was the first musician and poet to be remembered. He loved this valley and wrote words and music about his feelings. These songs were then sung by the choir at community functions. Here is one of his original poems that has been set to music.



*Evening*

*In the twilight of the evening,  
Find we comfort in the breeze,  
When the stillness wakes emotion,  
And a spirit of devotion  
Seems to move among the trees,  
Seems to move among the trees,  
Where the songsters are now hidden,  
With their blood in safe repose,  
When the streams are faster flowing  
And the shadows deeper growing,  
As the light a-hiding goes,  
As the light a-hiding goes.*

*Peace*

*Peace and worship swell the bosom,  
While unbidden bows the knee,  
Heart and thought are turned to yonder,  
Earthly fetters break asunder,  
For, to thought, the worlds are free!  
For, to thought, the worlds are free!*

*There is joy in meditation,  
Wherein truth our reason starts,  
Though, perhaps, no words are spoken;  
Yet, an angel leaves a token,  
Only known to honest hearts,  
Only known to honest hearts,*

*Chorus:*

*In the twilight of the evening,  
Find we comfort in the gentle breeze,  
When a spirit of devotion  
Seems to move among the shady trees.*

*John Huber, 1901*

Observing music played in Midway today is like having the privilege of bringing together some of the best music from the past and combining it with today's great talent and you know you are in the middle of a very special phenomenon.

If you are lucky enough in September to get in on one of the three performances of the Swiss Musical during the annual "Swiss Days Festival" you will see and hear music passed down that is dear to the descendants of the early settlers. Over a hundred talented people bring their music together for these full-house performances. Most of those performing are direct descendants of the first musicians in Midway.

They hope to keep the spirit strong as you will observe many youngsters participating and learning the music to carry on the tradition.

One of the most notable achievements in the long line of music excellence was in 1960 when John Ernest Kuhni, a young man handicapped from birth with Cerebral Palsy, composed the music for a complete musical show. Orma Whitaker Wallengren (a Midwayite who now writes for "The Waltons") wrote the dialogue and the words to the songs and the musical "Midway to Heaven" was directed and produced in Midway by local talent and received statewide acclaim.

With more luck at one of these Swiss Days musicals you might get to sit by an old timer. He would probably point out musicians with names like Huffaker, Probst, Epperson, Gertsch, Kohler or Van Wagoner which would prompt him to tell you about Henry Van Wagoner. Henry Van, "the Banjo man", performed around 1918 and had the reputation of being able to play the banjo, drum and harmonica . . . all at the same time.

They say that of all the musical leaders in Midway, Clarence H. Probst is perhaps the greatest. (He is still living.) He directed many operettas and concerts and presented "The Festival of Music" in 1953 for the first Swiss Days celebration as we know it today.

Midway has contributed it's share of prominent musicians to the musical world. To name a few: John Sonderegger - 1st Clarinetist with the Boston Symphony Orchestra; Sylvia Kennak, Concert Violinist; and Vera Epperson Clayton - Soloist with the Mormon Tabernacle Choir.

Even today Midway has its great musicians. They sing and play their music for the enjoyment of the whole community. And once a year they put it all together for their annual Swiss Days celebration. Tourists, friends, neighbors and relatives return, like the swallows to Capistrano, to this little community to try and recapture a little of the best from the past.

*John Ernest Kuhni  
Pictured with his father  
Ernest Kuhni*



# THE AMUSEMENT HALL

The Town Hall, which is now a cannery, was built in the early days by a group of five townsmen, instigated by Moroni Gerber.

An excerpt from the journal of Moroni Gerber who moved here as a small boy in the 1860's with his family. His father was a Swiss doctor. Moroni was living in Midway in 1894 and he tells us the following:

"Some time in the late fall of 1894 or 95, the Primary arranged for a children's dance to be given in the Van Wagoner Hall. Accordingly, I took my children in the wagon to town, and, to my surprise and disgust, I found the primary children very much disappointed. The hall had been rented to a travelling troop, and it was being arranged for a play of some kind. In talking with a number of parents and the President of the Primary, I told them to submit to the abuse and not make any trouble for the management of the play. I further said that we would have a hall of our own by another year.

This statement I soon forgot, but I was reminded of it the next February by Charles Bronson who called my attention to it. He asked me when we were going to start to build the hall. It was a surprise to me, having thought no more of my past remark. He said the boys were ready to go. All they lacked was a building leader. He further stated that I'd have plenty of support if I'd go ahead. I immediately proposed a meeting for the following evening to select a building committee. I was delighted to have about thirty of the leading young men present, anxious to go ahead and build the hall.

Geo. Bonner, Jr., presented the building spot, and a committee of five was appointed, myself being one of the number. This committee met and decided on building the hall of pot rock and also set the date to begin, Monday, February 22. Through misunderstanding of the date, only one man was out to haul rock, yet he hauled the full day. This man was Everice Bronson. The next day there were plenty of teams and single hands to do the work. There were about two feet of snow on the ground.

The site which was staked off was cleared of snow preparatory to digging the foundation. We decided to build the hall 80 feet long, 50 feet wide and 16 feet or the square. We excavated the place for a foundation and basement, this last being 20 X 50 ft. The labor for the entire building was performed by local men taking their pay in shares in the corporation. The hall was completed, and the opening dance held the following Xmas eve. From that time until the present, the children of Midway have had a free hall for amusement."

p. 85 of Journal of Moroni Gerber.

The Amusement Hall, as it was called later, was originally called the "Midway Opera House". It had a beautiful rolled curtain with a scene of Venice painted on it. There was a huge roller on the bottom that cranked up and raised the curtain. When a scene was ended, they just released the catch and the roller unrolled and let the curtain fall to the floor. Many dances, as well as operas and plays by local talent, were held there.

In this old dance hall, "toe" parties, "bow" parties, and box suppers were held. All the teenagers would go with their parents and have a wonderful time. At intermission they would raffle off, auction off, or vote for the various boxes of lunch the women had provided. The men paid the fiddler and the women provided the refreshments. Many a time the young boys ended up eating dinner with grandmothers because they'd vote on her lunch not knowing who had made the box. Sometimes they'd have the women stand behind a sheet with a bare foot sticking out. One could pick out his partner by the identification of her feet! Whoever a fellow chose by this identification he had supper with. Sometimes during intermissions, if the people who got together for their lunch lived close to the hall, they would go to their homes to eat their lunch, and then back to the hall to finish the dance.

Floyd Bonner, whose uncle was George Bonner, Jr. tells us of the use of the "Town Hall".

"Memories that are the most vivid for me as a child were those of July 4th and 24th. The day began with cannonading, at daylight followed by the Martial Band which went all around the town. Many of the residents would bring them out refreshments as they went along, and they would stop and visit a few minutes.

The parade came next followed by a lengthy patriotic program. This was held in the Amusement Hall, what is now the Stake Welfare Building. It was decorated gaily with yards and yards of red, white and blue bunting and many flags. The program always included patriotic speeches, songs, and readings. It always concluded with a patriotic drill using most of the young people carrying flags. It took many practices to get it perfect.

In the afternoon there was always a children's dance and ball game which everyone enjoyed and went to cheer along their team. In the evening a dance was held in the Amusement Hall and mothers of young children brought them with blankets and made beds up on the stage where they could sleep while Mom and Dad enjoyed an evening of dancing."

This hall was later operated by the L.D.S. Church as a stake cannery. People were able to take their produce in the fall and their meat after hunting, to this cannery, and by preparing the food, have it processed through the mechanical operations of the cannery which was quite modern. There were sealers, steam cookers, and all the other apparatus necessary to provide an efficient cannery operation.

It is at the present time not in operation.



*The Amusement Hall/Cannery*



# WASATCH STATE PARK



*Wasatch State Park*

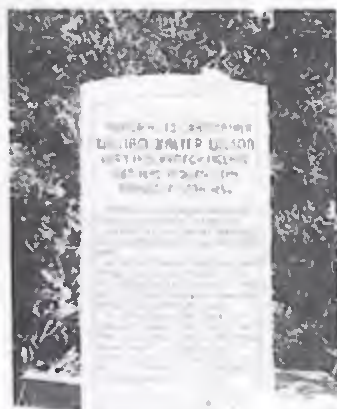
Picturesque Wasatch State Park represents the efforts of many people over a period of many years. The idea for the park began to be advanced in 1958-59. Final funding for the 25,000 acre play ground was appropriated by the 1961 State Legislature.

The scenic beauty and refreshing climate combine to make Wasatch State park the most successful of all the State Parks.

People visiting the State Park should take the time to visit the grave of William W. Wilson. Through the years of working his farm, Bill grew to love the view of Heber Valley, especially at sunrise. He requested that at his death, he be buried sitting up, overlooking his beloved valley.

His wish was carried out. Moroni Blood built a special coffin and Bill Wilson's sons buried their father sitting up, enjoying the view for eternity.

This grave can be seen from the parking lot of the Wasatch State Park Golf Course.



*William W. Wilson Grave*

## THE MILK HOUSE

The Milk House was built up Snake Creek Canyon. It was a low, one room building, built of pot rock, with a board rook. Whitewashing the milk house was an annual household vacation.

The stream from a nearby spring of water ran through a wooden trough in the center of the house and kept it cool. Fresh milk was drawn from shining tin pans that were placed on shelves on the walls. The milk house was also the place where cooked left overs from meals, along with butter in crocks were kept.

Located on the John Huber farm, this building is now part of the Wasatch State Park and can be seen on the Golf Course.



*Milk House*



*Huber Home*

# FIRST SWISS FAMILY NAMES

Abegglen	Durschi	Hanney	Kuhni	Siefert	Osberger
Aplanap	Ertzinger	Hershey	Kummer	Schaney	Probst
Barben	Farrer	Haueter	Mitchel	Sulser	Remund
Bigler	Galli	Huber	Mohlman	Utiaker	Rohner
Boss	Gerber	Hasler	Mortan	Winstch	Schear
Buchler	Gertsch	Kohler	Murri	Zenger	Schneitter
Burgi	Harfeli	Krebs	Naegeli	Zweifel	Shelt

## THE GERMAN HALL

The German Hall was built across from the old original school house, where the Dean Zenger home now stands, at 144 West First North. It was erected in order for the Swiss-German immigrants to have a place to worship in their native language. It was also the place where the town band practiced and gave concerts.

It has been remodeled and is now a private residence.



*The Dean Zenger Home  
(Remodeled German Hall)*



*The German Hall*

# MIDWAY SCHOOLS

As in all Utah communities, education was and is very important to the people of Midway.

The first school was on First South and Main Street and doubled as a recreation hall. It was called Van Wagoner's Hall. Later, another school was built on the corner where the town hall is now located. This was a two story building with two rooms upstairs, two rooms downstairs, and a stairway on the outside of the building. There were eight grades; four upstairs and four downstairs. A third school house was built, and still stands, on the town square, but is no longer in use. It was constructed mainly of native pot rock, with a bell tower similar to the ones in Switzerland.

The bell originally was rung everyday at the beginning of class. Later it was rung by John Boss Jr., only on holidays and all town celebrations and funerals. In the last few years that this school was used, the bell was rung at the beginning and at the end of the school year. The outstanding citizen (boys only), were given the honor of ringing the bell at the end of the year.

The bell was removed from the old school and is now found in the marquee at the new Midway Elementary School, which is now six years old.



*New West School, Van Wagoner Hall  
1886-1899*



*Midway School  
1912-1975*



*New Midway School  
1975*



*Midway School - 1868  
Second Story - 1890*



## THE BUEHLER HOME

Originally a two story, square, pot rock home, this fascinating home was remodeled by Jack Buehler when he returned to Midway from his Nevada mining operations to retire in the 1950's. This home, located five blocks north on River Road is now a time share type condominium.



*The Buehler Home*

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## THE FISH HATCHERY

The Fish Hatchery was established very early in the history of Midway. It was owned by the Van Wagoner brothers. They didn't actually hatch fish there then, but rather, trapped them. The property was sold, and after two or three owners, the State of Utah purchased it and converted it into a hatchery. Now they hatch not only local fish eggs, but eggs from Canada, Alaska, and Europe. These fish are transported by truck and airplane, then planted in the waters of several western states. The favorite fish at the hatchery today, are the albino fish.



*The Fish Hatchery*

# THE PEOPLES' ROLLER MILL

When Midway was first settled there wasn't a method at all of grinding wheat into flour; and then a stone mill was built and the stone-ground flour, of course was whole wheat flour, or graham flour, as it was called. That millstone is atop the monument on the town square in front of the post office. The flour mill was built some forty years later in Midway, which was the Midway Mill, or the Peoples' Roller Mill, as it was named. This mill was a roller mill, which meant that steel rollers ground the wheat, and plant sifters separated the bran and shorts and germade from the flour, so that they had white flour. This was one of the first roller mills in Utah. Nels Johnson bought this mill in 1900. He ran the mill for 60 years, and his family lived and grew up in the house near the mill. During World War I he shipped flour to Belgium under the Hoover Food Plan. He ground Relief Society wheat that the L.D.S Relief Society had garnered from gleaning and saved over the years.

The flour mill was a 50 barrel capacity. That meant that every 24 hours 50 barrels - 196 pounds to a barrel - were produced. It furnished a sale for wheat grown locally by farmers in the county. However, farmers from other counties came with their wheat to be ground in those early days. Indians from the Uintah Reservation would come in large caravans. They would camp at the mill and stay all night, or perhaps two or three days while their wheat was ground, so they could take it back to their families. Mrs. Johnson used to have Indians come begging for food and other things while they camped at the mill, and she was always willing to share with and help them.

In early Utah almost all communities had flour mills, and they were small mills comparable to the one we have in Midway (or that we had in Midway) but most of them now are out of operation. People no longer grow wheat nor do they bake bread, as a general rule, and so the flour mill business just faded away.

You don't think of flour as a luxury in our economy, but one of the early settlers in Midway carried a bushel of wheat to Provo in the early days to have it ground into white flour for his family's Thanksgiving dinner - carrying the wheat to Provo and the flour home again on his back.



*The Peoples' Roller Mill*

## BONNER'S CORNERS



*A Bonner Home*

*Nielson's Market -  
Formerly Bonner's Merc*



At the intersection of First East and Main Street, you find three trim houses which bear the trademark of John Watkins. Their story is interesting.

Two brothers, George and William Bonner, who were successful in the timber business in the valley, acquired this property and decided to build a home for their parents, George and Margaret Edmundson Bonner, on the northeast corner. The brothers supplied the materials and John Watkins built it. (103 East Main)

When the brothers decided to marry, they were foresighted and had John Watkins build each of them a home, one on the southwest corner and the other on the southeast corner. This was all in preparation for their weddings. George Bonner III and Phoebe Alexander and William Bonner and Sarah Eliza Bronson were married in their parents home on January 24, 1878. After the celebration, each couple went to their own home where a wedding supper was served. The home of Bill and Eliza was completely furnished, even to the dishes.

George and Bill built and operated the Bonner Merchantile on the northeast corner across from their homes and were very successful. The brothers purchased land and cattle and as the families grew, decided to divide the property. George had all girls, and Bill had four girls and four living boys, so George decided to take the store and Bill the land and cattle, with which both were happy.

The parents home was passed to the third brother, Thomas, and then to his son Glade, while George's home eventually passed to Thomas's daughter Glenna and her husband Leland W. Ivers. The Bonner Merc became the Iver's Merc before being purchased by Richard Nielson, and becoming Nielson's. Bill and Eliza lived in their home until their deaths. Their son Floyd Bonner now lives in the 104 year old home.

## FAMILY STORIES FROM THE PAST



A group of early settlers in front of the  
Old Ross Blacksmith Shop in Midway.



## ANDREAS BURGNER (The Swiss Music Man)

Andreas (Andrew) Burgener was born September 13, 1846, in Faulensee, Switzerland. He went to school from the age of 6 to 16. He learned to play the trumpet in school. When he became of age he went to military school, majoring in music. During this period he married Magdalena Meier on November 25, 1870, in Switzerland. Andreas was a military band leader in the Franco-Prussian War. After the war ended the Burgener family became converts to the LDS Church and made plans to migrate to America.

They were met in Salt Lake by many friends and by Andreas' brother Jacob who had migrated ten years earlier. Jacob Burgener brought two teams of oxen from Heber City to transport the Burgeners to the small town of Midway. It took two days to travel 45 miles. They arrived in Midway, which was to be their home for the rest of their lives, on a Sunday afternoon. Sacrament meeting was just dismissed and they met many dear old friends who had previously come from Switzerland. It was a big occasion and their neighbors did everything to help these new people get a good start in this strange new country.

In Switzerland many of the people had small farms and during the summer several families pooled their milk cows into one large herd and drove them into the Alps where there was wonderful green feed. Near the pastures they built cabins where they made cheese, for which the Swiss are famous. They decided to organize a similar dairy business in Midway combining their herds. They pastured their cows in the beautiful mountain meadows called White Pines. It was north of Midway in the mountains about eight miles away and several lakes helped it to look like Switzerland.

Andreas brought seven instruments from Switzerland, and organized the first band in Wasatch County and the second band in Utah.

One of the area's most successful teachers and leaders of music was a son, Arnold Burgener. He organized the MIA Band of the LDS Church in Salt Lake City which included some 750 boys and girls of mutual age. The band appeared in the 50th Anniversary MIA parade and Elder Melvin J. Ballard of the Council of the Twelve praised him and said "This is the best boys and girls work in the Church." Throughout his life he taught as his motto: "Teach a boy to blow a horn and he will never blow a safe."

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## JOHANNES SONDEREGGER & WIFE BERTHA BUEHLER

Johannes Sonderegger and his wife Bertha Buehler came to Midway in 1872. He bought an acre of ground at 15 North 400 West. He built a one room home to start with, then added on to it. It was the first home in Midway to have shingles on it.

Johannes, a Swiss immigrant, was an expert stone cutter, mason and carpenter who found his skills in demand in those days.

He worked as a stone mason on the Salt Lake Temple for 12 years. He walked over the hills to work each week. He also worked on the Wasatch Stake house during the entire construction. He also built the brick hotel at the Homestead, known as the Virginia House. When the former Midway Second Ward was built in 1881 he made the cornerstone for the building.

Their children were Fredrick, Bertha, John, Louise, Minnie, Ida, Emma and Ernest. They were very hard working people, and whenever anyone went to their home they were filled with all the good Swiss foods such as Sauer Krout, Braizlies, noodles, and mine milers.

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## JOHANNAS BOSS, SR.

Johannas Boss, Sr. was a native of Gundlischwand, Berner Oberland, Switzerland. He was born November 2, 1831. Taught by his father, he became a farmer and a proficient builder, designer, and architect. There are standing today beautiful tourist hotels which he constructed in Gundlischwand and Bern, Switzerland.

He married Marianna Gerisch in January 1857. Together they were the parents of twelve sons and daughters: Johannes Boss II, Marianne Boss, Margaritha Boss, Emma Boss, Magdalena Boss, Rosetta Boss, Adolph Boss, and Peter Boss. His first wife died August 22, 1885.

Commencing with the year 1888, a few at a time the family emigrated to the valley of the Rocky Mountains. After reaching Salt Lake they were sent to Midway. This valley had been assigned to receive many Swiss emigrants because it partook so much of the atmosphere of their Alpine homeland.

In the spring of 1891, Johannes married his second wife, Margaretha Bertsch. This second marriage gave Johannas nine more children making him the father of 21 children.

His son, John Boss, Jr. was appointed by Bishop Jacob Probst to be the custodian of the Midway 2nd Ward and he was asked to always ring the bell in the church tower about one-half hour before Priesthood meeting and one-half hour before church every Sunday morning. Also, he would ring the bells, including the one in the Midway School, on holidays and all town celebrations, including funerals, etc. People all over the valley could hear the bells and loved them. The ringing of the bells followed a tradition of their homeland in Switzerland. He did this for many years until he married and moved to Provo.

Another son, Conrad, together with his wife, Ruby Abegglen Boss, have worked very hard to beautify their home and surroundings by designing the arch gates, the pathway above the garden and preserving the rock wall fence that was built in the Swiss tradition by Andreas Burgener, Ruby's grandfather. To date (1981) their home, located just north of the town square, has won State honors for 12 years in the Civic Beautification Program sponsored by the Salt Lake Tribune, State Garden Clubs, Utah State University and the Salt Lake Nurserymen's Association.

The home is over 100 years old and in excellent condition.

# ULRICH PROBST, SR.

Early Settler

1838-1923

Ulrich Probst, Sr. and his wife Anna Barbara Kiener, Swiss immigrants, arrived in Midway in July of 1872. They had five sons and only five dollars to establish themselves.

Their first home, a one-room, dirt-floored, log house had a fire place at one end. Furniture consisted of what could be made from rough lumber and slabs. Ulrich, who had served four years as a apprentice in his father's tailor shop and had helped make uniforms for the soldiers during the Franco-Prussian war in 1870, now found that he must find a different means of support. He acquired a squatter's right to land in Snake Creek. Here the family lived during the summers. For a period of time Ulrich carried produce on his back over the mountain to the Boarding House of the Dutchman's Mine in American Fork Canyon. He had no other means of transportation.

Leaving Anna Barbara and his family in 1888, Ulrich served a mission in Switzerland for the L.D.S. church. He returned, bringing a plural wife Rosina Schaub. The two fled to Mexico as Polygamous refugees. Later, they settled in Colorado where he was known to be a strong Mormon preacher. From this second marriage came four sons and three daughters.

Anna Barbara, a teacher by profession, had a beautiful alto voice and sang in the German Choir which her husband had directed for a time. She proved to be sweet, gentle and kind during a long and difficult time without her husband. It was her lot to raise her family and support herself until her death.

In 1912 Ulrich Probst returned to Midway where he lived with his crippled son, Gottlieb, until his death in 1923

Of the nine sons and one daughter born to Ulrich and Anna Barbara, four died as children, and two sons never married. One son, Edward August left the valley and settled in Ogden. All of the Midway Probst are decedents of the three remaining sons - John Ulrich, Jacob, and Ernest.

# GOTTLIEB PROBST

Son of Early Settlers

1858-1921

Gottlieb Probst, second son of Ulrich and Anna Barbara Kiener was born in Switzerland, but immigrated to Midway with his family at age fourteen. Sometime thereafter he was stricken with a disease which made walking difficult. However, he was able to play some of the games as he grew up. After being assured by a doctor that his condition could be cured by an operation, Gottlieb agreed to the surgery. The doctor's diagnosis proved to be false for he was never to walk again!

From an ordinary chair Guttel, as he was fondly called, helped his mother in the small store which she ran from part of their home. It was the corner directly across from Nephi Probst's present home, at 115 North 400 West. Candy, Groceries and a few domestic items were all they carried. but the store was a convenient place to which neighborhood children brought eggs to exchange for candy.

When Anna Barbara died, Gottlieb was left alone, so he hired girls from the neighborhood to clean house, tidy the store and help him to wait on customers.

One of the exciting events of the week was the arrival of the candy salesman. (He was none other than George Albert Smith who later became a president of the L.D.S. church). His satchel was filled with samples of many kinds of candy. One of the popular bars was the philbert. It was six inches long and about one-half inch square. The cost? One cent.

Guttel loved people and made them feel comfortable around him. His store became a gathering place for all the young folks and after closing time the young men stayed to play checkers and sing songs. Gottlieb's journal is filled with optimism and almost daily accounts of someone's concern for him. Young brides and grooms visited him on their wedding day, bringing a plate of food from their wedding dinner and showing him their wedding finery. There is never a complaint or a note of self-pity written on those journal pages.

Guttel's later life was a life of helplessness, but it never seemed to dull his joy in everyday happenings nor his appreciation for those who served him with compassion and love until his death at age sixty-three.

## JOHN ULRICH PROBST

Son of Early Settlers

1860-1950

John Ulrich, third son of Ulrich and Anna Barbara Kiener Probst was born in Switzerland. At age five a knee infection developed which caused him years of suffering and eventually a shortened right leg.

As he grew older, John Ulrich chopped wood and hauled timber and cordwood to the mines. He became so skillful he could fall a tree exactly where he wanted it to go.

New Swiss immigrants to Midway in 1891 included Susanna Gertsch to whom John Ulrich was married that same year. The following summer the couple purchased twenty acres of land on the lower slopes of what is now Swiss Alpine. Since there was no water available to the land, J. Ulrich with his brother Ernest, J.U. Wintch and Christian Mitchell undertook a most arduous task. Beginning near the Epperson home in Snake Creek, and using a plow and one horse they opened up a ditch that followed around the mountainside to the twenty acres just above Andy Lundin's trailer park. The Probst ditch continues to serve farmers to the present time.

With a twenty-six month mission to Switzerland behind him, John Ulrich began peddling produce to Park City housewives. This was to continue for twenty-six years. As the family grew each one helped to get things ready. The boys killed the chickens, the girls scalded and plucked the feathers. Mother Susie did the final cleaning. Eggs were cleaned and packed, vegetables cleaned and bunched, cream churned into butter, then off to bed. Everyone awakened early (Susie at 3:30 a.m.) to get the team ready, the wagon loaded (a big rock had to be warmed in the fire for winter mornings) and a good hot breakfast prepared to send father and husband on his way by 5:00 a.m. In summer he returned by 9:00 p.m., but in winter it was eleven or twelve. Someone always stayed up to unharness the team and unload the goods that he brought back with him.



One dark and rainy evening as J.U. reached the Deer Valley ridge, a man stopped him and demanded his money. "I told him I had none", wrote J. Ulrich in his history. "He searched me and the wagon cursing and swearing all the while, and threatening to blow my brains out. Disappointed at not finding anything he told me to drive on."

John Ulrich climbed back into the wagon and continued home, the hundred dollars in gold he had collected that day resting safely in a small box under the seat.

Recognized as a remarkable teacher of young boys most of his life, J. U. Probst spent his final years reading the scriptures and doing genealogical work.

Nine of Ulrich and Susanna Probst's eleven children survive today. Clarence, Francis, Nephi, Owen, David and Leah Godfrey live in Midway. Ruby Rex, Salt Lake; Laura Nelson, Provo; and Geneva Cook, Cedar Valley.

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## JACOB PROBST

Son of Early Settlers  
1864-1950

Jacob Probst, fourth son of Ulrich and Anna Barbara Kiener was born in Habstetten, Switzerland. He was eight years old when the family settled in Midway. Schooling filled the years until he was fourteen.

At age twenty-one, Jacob began working in the timber business for the Park City mines. During the winters he attended B.Y.U. One of his pleasures was singing, which he did with his brother Ulrich, Fred Hasler and John Burgener. This quartet was much in demand over the years.

Two weeks after his marriage to Mary H. Huber, Jacob left to fulfill a two and one-half year mission to Switzerland.

When Karl, their first child, was born in 1895 Jacob decided to build a larger house than the log cabin they were living in. Accordingly, Fred Sonderegger was hired to lay up the rock foundations near the old cabin up Snake Creek Canyon. One day in August of that year a neighbor came riding down the canyon warning them of an approaching flood. Mary, carrying her three month old son fled to higher ground, but Fred went right on working. Soon the flood waters poured down the canyon uprooting trees and leaving huge boulders in its path. The water reached Fred Sonderegger's waist and left mud and water marks four feet deep on the house walls. No one was injured, but Jacob, not wanting to risk any future floods, built his house on the higher ground some distance away.

The new house was abandoned in 1903 when "Jake", as he was informally known, was called to be the bishop of the Midway Second Ward. He was a patient, kind person with a pleasing personality and gave much service during his term of thirty-three years. He had a great influence over the many people with whom he came in contact.

Upon his release from being bishop, Jacob Probst moved to Salt Lake where he continued to serve with his wife as an ordained temple worker.

Of the five children born to this couple, two sons are living today. They are Karl L. of Midway and Vernon of Ogden.

# ERNEST PROBST

Son of Early Settlers  
1866-1936

Ernest Probst, sixth son of Ulrich and Anna Barbara Kiener Probst was born in Bern, Switzerland and emigrated with his family to Midway at the age of six. His early boyhood experiences, in addition to the usual schooling included herding cattle in Snake Creek Canyon and raising and selling farm produce to miners.

When father Ulrich acquired land in Snake Creek (upper golf course today) the job of clearing it fell to Ernest and his younger brother Edward. They plowed where they could with a team of oxen, but had to use grubbing hoses to loosen the stubborn roots of oak brush so they could pull them out by hand. This was hard work.

In 1888 when his father was called as a missionary to Switzerland, Ernest assumed the responsibility of helping his mother support the family. This included two brothers who contracted a crippling disease while their father was gone.

After his marriage to Emma Marie Kohler in 1895, Ernest farmed, raised stock and milked six to eight cows. He also planted an apple orchard in Swiss Alpine which continues to bear fruit today. In addition to his other work Ernest gathered milk from the other farmers and hauled the cans to Stringtown on a long wagon bed. Here it was made into butter. Later he delivered the milk to the People's Creamery.

Ernest and his family lived near his mother who ran a small store with her crippled son Gottlieb. This made it possible for him to help whenever he was needed. At his mother's death, it was Ernest's quiet, patient, easy-going ways that made life easier for Gottlieb whom he put to bed every night and dressed every morning. This was no small task for Gottlieb weighed some 240 pounds.

Always patient and in control, Ernest would never allow his children to talk negatively about anyone.

Ernest Probst was a quiet man with great compassion for people and a great example to his family.

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## THE GOTTLIEB KOHLER FAMILY

Gottlieb and Elizabeth Kohler were natives of Bern, Switzerland, where Gottlieb had a shoe shop in which he made and repaired shoes. After joining the LDS Church, the family decided to come to the USA. The two older children, Emil, 12, and Bertha, 8, left Switzerland with a missionary who was returning home to Utah, with the rest of the family to come soon. On June 7, 1886, Gottlieb and Elizabeth with their other six children, Emma, Ernest, Fred, August, Leah, and Alice, came to Utah.

A number of Swiss immigrants had already settled in Midway . . . very likely because of its resemblance to their native Switzerland, in addition to the fact that they were with old friends. One such person was John Buehler. Being an old friend of the Kohlers, he took his team and wagon to Salt Lake to meet the arriving family and brought them to Midway. He had rented a small house just west of the town square for the Kohlers. After arriving in Midway, five more children were added to the family: Clara, Alexander, Louise, Albert and Ida.

Shortly after their arrival, Gottlieb purchased a small home one block further west

of the rented home. Later, he was able to acquire a small piece of land north of Midway, which the family farmed.

Emil had fine business ability, as did other members of the family, and they soon established themselves in farming and business in the community. Ernest and August acquired farms and Emil organized a merchantile business, known as "Citizen's Merc".

The dairy prospects in Midway were very good, so a People's Creamery was established. August went to school in Salt Lake to learn about the dairy products, and then returned to Midway, where he ran the Creamery. Albert learned cheese making skills from August, and then took over the Creamery.

Several dairies in Salt Lake became interested in the fine milk products of Midway, and plans were made to take fresh milk and cream to the city. This developed into a very profitable industry for the dairymen in the area.

There are over 450 descendents of the original family. Most of them are active citizens and church supporters. More than 70 descendents have filled LDS missions; at least 4 have been High Councilmen; 1 has been a mission President; 4 have been Presidents or Mayors of Midway (August Kohler, Joe Probst, Earl Kohler and Alvin Kohler); and 5 descendents have been Bishops.

As one now looks back on the accomplishments of the Kohler family and the strong asset they have been to Midway, a story from the diary of Gottlieb becomes ironically interesting. It seems that shortly after the Kohler family arrived in Midway, some of the towns people took up a collection which they presented to Gottlieb saying, "You have no job, no permanent home, and you will be a drain on the community. Take this money and go back where you came from".

Fortunately for Midway, the offer was not accepted.

## ALBERT KOHLER TELLING ABOUT HIS FATHER, GOTTLEIB KOHLER

"Dad and mother had the good profitable shoe business over in Switzerland. Well, the people thought they were crazy for coming to this country. They had a good business, they were making a good living and they were a benefit to the community because Dad and Mother were handy at making shoes. Mother made the upper, which was cloth. And Dad covered them with leather then - that is the sole. And they make a kind of a nice shoe to wear. Dad also made wooden shoes, a lot of them. He was a cobbler and people would bring him a pair of shoes that were not worth fixing. Why he'd just tell'em: "They're not worth fixin'". And most of them'd say: "Well, you just keep them." Then he'd just cut the top off. The shoe had to be about two sizes larger than the one that he could make by putting a wooden sole on it. Then we took on wood trees and we dried them out. He had brought from Switzerland two draw knives that he could just make a nice shaped wooden sole. And then onto that wooden sole he'd tack one of those uppers that were no more good with the sole to wear and maybe he'd patch it a little and then he'd nail the upper with small shingle nails onto this wooden sole. I tell you he did a neat job. He was a good old cobbler to make wooden shoes and those wooden shoes were used not by us alone, but practically every family, that is Swiss people. And I think that Brother

Kuhni made some wooden shoes, too. He learned cobbling too over in Switzerland. But all of us kids wore 'em and I liked 'em. You were always dry. They were a little noisy, it's true, as you clattered along the floor but it was a mighty, mighty nice shoe to wear and easy on your feet."

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## From the Personal History of Reed Kohler

In the spring of 1922 I was a boy of 16. There were three other brothers at home and I being the eldest was anxious to find a job which would pay a little money for the summer's work. I was in the last year of high school and my father encouraged me to apply to the J. B. Wilson and Sons sheep outfit. They gave me employment on the fifteenth of June. I was in their employ through June, July and August, and in mid-September as school was again commencing, my partner, Parley Probst, also from Midway, had asked for a day or two to spend with his wife before shipping the sheep to market, shipping the lambs to market, I should say. As a boy of 16 in the autumn of that year I was rather fearful to be in the mountains alone. It was my experience to be entirely alone. I had a band of nigh to the 3000 head of sheep in my care.

The nights were moonlit and sheep travel a great deal in the moonlight. They had fed all day. Still they bedded down only for a short time, and then I would be awakened by the tinkling of the bells and the bleating and know that they were pulling into another direction, and I would be compelled to dress and go out on to the side of the mountain and turn the direction in order to keep them from mixing with other bands of sheep in the close area.

Two nights, three nights, and four nights passed and I looked foward to Parley's return. A thunderstorm was approaching on the fourth evening and it became dark very early and I feared to be alone in a storm this night, but to my relief after bedding the sheep I heard a horse approaching the trail and Parley returned to camp. We cared for the horses and sat visiting about our evening meal. He was telling about the happenings down in town. It was about ten-thirty when we blew out the candle and crawled into bed. Our bed was constructed of quaking aspen logs built into a bunk, small pine sappling poles for stringers and pine bows for springs over which was a number of quilts to take care of the hardness and keep us warm and comfortable. We had only a candle for light.

Immediately upon blowing out the candle it began to rain and I got out of bed and tied the flaps together on the tent as the wind was blowing somewhat. I had not had time to get back into bed until their came a cry, very alarming, outside the tent. We were camped at the time on the rim of the Lavinie Flat. The animal would prey upon our camp letting out hideous cries very much like a person crying in distress. My partner arose and quickly dressed. We called our dog which was frightened and remained under the bunk. The dog came to our side and as the animal came approaching we could hear his approach by the sound of his footsteps. We sicked the dog on the animal. The dog ran only a little ways, the animal retrieving and then the animal would bring the dog back into the tent. This ocured two or three times and then my partner, Mr. Probst, suggested we had a thirty eight revolver and a thirty thirry rifle. He said, "You take the revolver and I'll take the rifle and when the animal comes exceptionally close in the darkness and begins to let out a cry we'll both



be able to kill it." We did this only to alarm the animal very much and the animal came charging toward us. We had lighted the candle and it gave off a dim light through the flap of the tent which proved to be very helpful because we both ran very quickly in onto the top bunk. As the animal approached the lightened flap it remained in the darkness and did not come into the tent for which we were very thankful. It continued to alarm us through the entire night and as daylight was about to approach my partner decided to go around the edge of the flat to the Tattersol cabin which gave a full view of the basin, and I was to remain at the camp, and we were to watch carefully, hopeful that the approach of daylight would give us a shot at our target. While we heard the cries while the greyness of dawn was coming upon us, daylight found no trace of the animal. And as daylight did come we found tracks about six inches in diameter, almost a beaten path to our camp, and then extending out into the flat. We never heard of the mountain lion before and the owners of the sheep outfit also indicated that they had never heard the experience before and from what I know, never since.

Reed Kohler tells of an experience of his mother's foster parents. They had located where our farm now is on the west slopes of Midway. With the Indian difficulty they were compelled to move to the fort and build a cabin on the northwest corner of the fort. As they returned, after the Indian difficulties, to their homestead site, a neighbor threatened to take from them the homestead, or the area where they were homesteading under the Squatters Right and told my mother's foster father they would beat him to Salt Lake in as much as they had a new span of oxen and a new wagon, to file under the then existent Homestead Act. My mother's foster father was very much alarmed because he had had his property even in advance of his neighbor and had cleared much of the land and had farmed it for a number of years before going into the fort and now upon his return again. And so he and his good wife planned far into the night just what might be done as the neighbor had threatened to leave the following morning early with his new yoke of oxen and his new wagon. They reached the conclusion that Grandmother Wintch would pack him a lunch and he would leave at three o'clock going up through Snake Creek Canyon and down through Big Cottonwood to Salt Lake on foot as he had no horse to ride and no oxen and no wagon fit for the journey. He walked the first day and reached Salt Lake. The following morning as the Land Office opened he went into the Land Office at the opening of its doors and filed under the present Homestead act upon his property. As he came out of the office from filing about two hours later his neighbor drove up in front of the land office with his new oxen and his new wagon. And he had beat him by just the two hours.

# ELIJAH WATKINS

The following is taken directly from the life story of Elijah Watkins, written by himself.

"As a man stops to contemplate his life, he asks himself the inevitable question, 'What value has my life been to myself or to my fellow men? Have I used my allotted time to accomplish the purpose for which it was given me?' The Lord has said, 'The race is not to the swift, but to him who endureth to the end.' How grateful I am to all those who instilled within my heart the desire to lead a life of constructive activity, regardless of the things that have happened to test the measure of my stamina.

On April 27, 1908, we went to work (in the Mountain Lake Mine), got the muck out, put up the bar and drilled all the holes. The muck was all out and we put up the turn sheets. Arch Henderson and I took one machine off the bar. He said, 'I'll go out after the powder and caps.' I swung the machine around on the bar and started to carry back the dull steel. Joe Hair was shoveling back the loose rock and picking it.

I just came back for another armful of steel, and got in the middle of the turn sheet about eleven feet from the hole. Joe picked in a hole that was missed. BOOM!! went the shot and blew off his head. It knocked me over backwards. Blood was running from my eyes, ears, nose, and mouth. The gas was so thick I couldn't stand it. I walked out about a hundred feet and could not walk any further, so I got down and crawled. I crawled out about one hundred feet to the switch, then over behind the airline so I wouldn't drown in the water if I fainted.

I heard footsteps running up the plank, it was Arch Henderson. He said, 'For God's Sake, what's the matter, Lige?' I said, 'Joe picked in a missed hole.' Then here came George Olsen and Otto Linder. I said, 'You and George go in and see how Joe is and Otto will take me out on the timber truck.' Otto took me to the boarding house.

Fan Clyde, the cook, got warm water and began bathing my eyes. The men telephoned down to get my dad at the sawmill, which wasn't very far from the mine. Dad came running as fast as he could. Just as he came around the corner of the boarding house, they brought Joe Hair out of the tunnel on a plank. His head was gone. Dad said it was a horrible sight and he would never forget it. Dad came in where I was and didn't know me the way I was plastered with blood, rocks, and mud. Aunt Fan washed the blood and rock from my eyes as best she could and bandaged them up.

In spite of the terrific and intense pain I was suffering, I asked that nobody should phone Mother, so she wouldn't panic. I wanted to talk to her myself. However, the boss went over and phoned down to the operators in Heber City and told them there had been an explosion at the mine. That a man had been killed and another hurt, and he didn't know how bad. He asked Will Watkins to go down from his home in Midway and deliver a message to Mother. Mother went into panic because you can imagine the terrible shock it was to her.

After I was in the bunkhouse, they had someone go and get Mother and bring her to the phone as I wanted to talk to her. Mother took up the receiver and I started talking to her. She was so frightened she did not know what to do and didn't understand a word I said. I tried to reassure her, and told her I was going to start down right

away, and whatever else she did, she was to have Dr. Russell Wherrit at home when I got there.

They hooked up the team and put me in the bob sled and we came part way; on the snow, which was three and four feet deep. I then walked part of the way.

When I got home, Dr. Wherrit was there. He washed and cleaned out my eyes and bandaged them up. The next morning he came and dressed my eyes again. The next day when the train left Heber, Dad and I were on it. We went to Provo to the hospital. They took me right in and put me on the operating table, and started to wash and dig the rocks out of my eyes. They had to dress them every hour. The hospital had already sent to Salt Lake for a specialist. He looked my eyes over and said one eye will be normal and the other perfect. Oh! what hope this gave me.

They had to dig out thirty-four rocks from my eyes and it took them practically a month to do it. When the pain got so I couldn't bear it any longer, they took me to Salt Lake City.

The specialist there said he would have to take out one eye. I said, 'You will never take it out.' He said, 'It will kill you.' And I said, 'I will live with it or die with it. It will make no difference, it is not coming out.'"

[After several trips back and forth to the hospital in Provo, the doctor told him that it was hopeless and that he would never see again. He then began to put his life back together and tried to live it normally.]

"My sisters, Orpha and Mary, took me up town and back so I could learn to get up there by myself. I accomplished this getting around by myself by the Spring of 1909. From that time on I went with my team of horses everywhere. I hauled and bailed hay and I cut grain in the fall.

I bought a piece of land and it was mostly sage, and I plowed it. I got about 20 acres seeded into wheat, and sowed some alfalfa and had a good crop. I also had to raise the feed for my horses. Because I could not afford to hire the care of my horses out, I lead them to water, fed them, and cleaned the stable three times a day. I was working all the time.

Later on I got a job hauling hay out at Strawberry Dam. I would bring a load of lumber back each trip. I went to Francis and hauled sand, gravel, and cement for the Francis and Woodland schoolhouse. My next job was hauling machinery from Park City to Glenco Mine. The next season I went over to Cottonwood Canyon and worked there hauling ore.

With the help and encouragment of my friend Jim Jacobs from Park City, I learned to read and also to write in Braille, I had to do all my studying at night because I worked during the day.

I had started raising sheep but it was so hot and everything was burning up. I needed a pump to get some water to the ground. I sent to Stockton, Calif. to the Waterworks Equipment Co., and ordered the pump. When it came, the man who sold it to me was supposed to put it up. After he got it together, it wouldn't work. He didn't seem to know what he was doing. I said to him, 'We have got to get it going. If you don't know how to run this pump and put it together, just give me the authority and I will put it together. Or you can go to Salt Lake and get an engineer.' He said, 'Go ahead and fix it if you can and I'll go to Salt Lake for the engineer.' The next day when the man returned, I had the pump going.

Blindness does not in any way alter normal human desires, therefore, I thought I needed a little recreation. I said to my sister, Mary, one afternoon, 'I believe I will go up to the dance tonight'. She said, (not unkindly) 'What would you want to go to a dance for? You can't see and you don't know anybody.' 'Well,' I said, 'I have to start sometime.' So I went up to the dance above the Woolworth Store.

I asked for the manager and the lady in the ticket booth called him for me. I said, 'I am a blind man and I would like to know what you have to do to get dancing here?' He said plain that if you can't dance, you might as well go home. I asked how I could demonstrate myself, and he said, 'I will get my wife to dance with you. If she approves of you, she will make you acquainted with some of the other ladies and that will be alright.'

She danced with me, passed me okay, and introduced me to six or seven other ladies. From that time on I had a good time. I was where the lights were bright and the floors were slick. I had left the rocky roads and ditches and was just having a good time."

[Some time later Elijah married and lived a normal life. Some of his nephews recall vividly how well he was able to get around the town of Midway by himself.

Elijah, who lived in the red house on the southeast corner of River Road and Main Street, would walk from his home to the Post Office in the town hall and return, crossing the small bridge over the irrigation ditch in front of his house right in the center of the bridge every time, without the aid of even so much as a cane. Elijah Watkins, like so many others from Midway, serves as a true inspiration to all of us who remain.]

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## JOSEPH M. VAN WAGONER

Joseph M. Van Wagoner, one of the thirteen children of John and Margaret Ann Fausett Van Wagoner, was born and raised in Midway. At the age of 23 he married Edith Agnes Bronson, and they were the parents of six children.

Joe had a brilliant business mind, and was thus very successful in his business, "Culp and Van Wagoner", which was a cattle trading company. He also had a very large ranch that spread from the fish hatchery to the old Cluff home. He and his sons farmed it with great pride. He owned the first Buick in Wasatch County, and began to sell automobiles on the side.

He loved dramatics, dancing, and singing, and was in all the church and town productions for many years.

When his son Burton was just a young boy, Joe bought a herd of cattle in Myton, Utah, and it was his job to get the herd to Midway. They had to drive them down through Daniels Canyon. It took about ten days to complete this journey. Joe would leave Burton and the ranch hand with the cattle during the day while he returned to Midway to take care of other business obligations, and then would come back to them at night. Burton remembers how kind his father was during these camps. It got quite cold at night and there was never enough bedding, so Joe always slept very close to his son, making sure that he was warm.

At the young age of 35, Joe passed away, leaving his wife to raise their six children.



## AUNT DELIE (Cordelia Wilson)



It is hard to realize in this era of modern hospitals, skilled doctors, adequate transportation, and great progress that conditions were vastly different a couple of generations ago. (50 years)

In the bygone days, when doctors were really scarce, the Midwife was the nucleus of community life. The early settlers were a child-bearing people, and life centered around the family. It was essential that the midwife be near at hand. As Dr. Harold Broodman says, "There is no other human being in the world more useful or important than a woman who dedicates her life to nursing others". As she delivered a baby, she typified dependability and usefulness. With kindness and determination, she was always willing to help a family in need.

During the early days in Midway, the women were attended by just such a kind and skilled midwife and nurse, Aunt Delie. She had the strength and courage to shoulder the hardships and responsibilities that few of us would undertake today.

We all agree that our dear Aunt Delie had the right idea about what good health is all about. She knew what herbal remedies to take if you were coming down with a cold or fighting off an infection. After a long hard winter, she said that spring was the time to refresh the spirit and tone up the system with a tonic. Aunt Delie encouraged everyone to gather roots and barks and plants in the proper season, dry them, and store them in a dry place. (We tied ours in bundles to the granary rafters). People made tea from them and used them as needed. Common spring tonics were sassafras, yarrow, horehound, peppermint, and catnip.

She knew a great deal about the natural world of food and medicine and was a strict believer in letting nature dictate your diet. Such natural and whole foods as grains and vegetables, natural cheese, butter, whole milk, eggs, and home-grown meats were a part of her philosophy. She recommended herb teas instead of coffee - camomile, catnip, mint, and sassafras.

Instantly, upon opening her kitchen door, the odor of asafetida greeted us. The entire house reeked with this unpleasant smell. I can see in memory the flour coated bowl used in handrolling the small asafetida pills. These were used for medicinal purposes.

Bringing babies into the world was not the only part of her work as a nurse and midwife. I've seen her use athimble to rub a stubborn tooth through for a crying baby. She treated earaches, toothaches, pneumonia, and all childhood diseases - even serious cases of shingles with great skill. During serious diphtheria and influenza epidemics, she would work eighteen hours or more a day.

Various kinds of poultices were her constant helpers, especially, the mustard plaster for respiratory diseases. She could whip out a recipe for this poultice without batting an eye. She'd say to take one tablespoon of mustard, 2 tablespoons of flour and mix them together with water. Spread between layers of cloth and apply to oiled skin until the skin reddens. It's great for chest colds!

She used red flannel strips to wrap a swollen and painful rheumatic joint. Molasses and sulphur was a popular spring tonic with her. A couple of drops of kerosene on a teaspoon of sugar would break up a serious bout with croup.

Lots of boiling water with lysol or carbolic acid was so essential in maternity cases. Aunt Delie always put her dressings and pieces of thin muslin in the oven of the stove in order to kill germs. Sterile bandages were an unknown commodity at that time.

Aunt Delie knew how to calm our fears while nature took its course. She erased all local and hand-me-down superstitions and fears, for we had been indoctrinated with many from our elderly aunts - immigrants from Ireland and Scotland.

Farmers with animal problems would seek her advice. Even young people took their pets for her to treat. There were no veterinarians.

My brother Grant recalls very vividly an experience when a small boy: "One wintry morning, as we approached the stable to milk the cows, we noticed a newly born calf struggling on the shed floor. As Father was helping it to its feet, I noted a queer look on his face. He mentioned the fact that its back end wasn't quite right. Upon close examination, we found that it had no rectal opening of any kind. It was such a big, strong steer calf that Father had no desire to do away with it. We discussed various approaches to the problem and wondered if an opening could be made. There wasn't a veterinarian living within 50 miles so that idea was dismissed."

"Often, we'd taken dogs, rabbits, cats and even bantam hens to Aunt Delie for help, and she seemed to perform magic. I suggested timidly to Father that Aunt Delie might know what to do. He said it wouldn't hurt to have her come. Then I really felt guilty about my suggestion, for how could we approach a woman about such an intimate thing."

"She studied various angles and spots and finally said, 'Right here.' Well! Father sank the razor sharp knife into the designated spot. Everything worked out fine. Later, we found that the incision was a little to the left from the splatterings in that direction. But the job really worked - thanks to Aunt Delie. After a couple of months of all the rich milk and meal it could eat, Father sold it for a top-notch veal."

Aunt Delie took no chances with diagnosis. If she couldn't solve the problem with skill, she'd refer the patient to the nearest doctor - even at times taking them herself with horse and buggy.

Aunt Delie's wisdom, great character, and long remembered service has touched all of us deeply.

An imposing six foot monument in the Midway Cemetery bears this inscription:

*Erected May 30, 1929  
By the  
Hawthorn Camp  
of the Daughters of Utah  
Pioneers and Loving Friends  
of Wasatch County*

*in Loving Memory of  
"Aunt Delie"  
Cordelia Wilson  
For her faithful service  
to the sick and needy  
1848-1922*

## AUNT DELIE'S KITCHEN

Everything seemed to pirouette around Aunt Delie's big square kitchen. Was it because there was no central heating then? Or was it the lack of time to organize things in other places? Everything needed to keep house was stacked into this room. Even an old couch was placed in a corner by the window for relaxation and to watch people working in the orchard and fields. It was also used when patients needed an examination.

The Monarch stove dominated the room with a wood box between it and the wall. A big iron tea kettle and three flat irons occupied an important part on the stove permanently -always ready for use. A pan of sour milk was often found sitting on the cooler area of the stove, turning into cottage cheese.

The oven had a million uses. It might be filled with wet wood to be dried for daily use or to start the morning fire. Drying damp clothes, soothing cold feet, and scorching a clean piece of muslin to kill germs were among the additional uses. A batch of bread would be placed in the door for quick rising or ready for early morning baking. That oven must be turned out hundreds of gooseberry and rhubarb pies, not to mention rice puddings, cookies, and cakes.

The old sideboard in the kitchen was a popular piece of furniture in days gone-by. Instead of functioning as designed, it was a catchall. The boys would empty their pockets of nails, bullets, knives, and even muskrat tails on the sideboard. There were Aunt Delie's sidecombs, bone hairpins, clippings, recipes, buttonhooks, buttons, spools of thread, and a ball of string on it too. A glass of water magnified her grinning artificial teeth. If anyone asked about them, she would say, "I just put them there to rest". The bottom shelves of the sideboard were crammed full of dried catnip, horehound, sage and camomile herbs.

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## HISTORY OF JOHN McKEY FAUSETT AND MARY ANN SHELTON FAUSETT

John McKey Fausett, son of Richard and Mary McKey Fausett was born December 22, 1804, in Sweeney Co., Tenn. He became a member of the LDS Church and was one of Joseph Smith's body guards at the time of his martyrdom in Nauvoo, Ill.

Mary Ann Shelton Fausett was known by many as Aunt Polly, because of her generosity and kindness to all she knew. She was born in Washington County, Missouri, December 25, 1831, and was baptized by the prophet Joseph Smith in Nauvoo. She was the daughter of Stephen Shelton and Nancy Brown Shelton (half breed Cherokee Indian) who died when Mary Ann was one year old.

They were living in Missouri at the time the prophet was killed. That night they heard a shot, and she heard a man call, "Water, water", until it grew faint and they heard it no longer. The next morning the man was found dead on the bank of the river. He was one of the prophet's body guards that had been shot by one of the mob. Mary Ann attended the mock funeral of the prophet and his brother Hyrum. She could sing the tunes the martial band played and could sing them until the time of her death.

John and Mary Ann met in Provo and later married. They moved to Midway when there were only five families at the upper settlement, about one mile north and east of Schneitter's Hot Pot Resort. They lived in a dugout the first year, and lived on roots, large squirrels and boiled wheat until their crops matured. Later he built a log cabin close by one of the warm springs.

The people in the settlement owned quite a number of sheep, and they pooled them together, and John Fausett cared for them with the help of his wife and children. This caused them much trouble for the Indians were always trying to steal the sheep and threatened to kill the whole family on numerous occasions. Mary Ann or Aunt Polly as she was known, was a quarter blood Cherokee Indian. She was very successful in dickering with the Indians. On numerous occasions she was able to go out and get the sheep back that the Indians had stolen. The whole family was kept constantly on the alert to protect and care for the flock, which furnished the wool for most of the thread and cloth that was used in the settlement. To avoid this trouble, they moved up into the mountains into what was called the White Pines during the summer months with their sheep and cows. The Indians would not go there as they claimed there was a large serpent there. The bears were very troublesome, and great care had to be taken to protect themselves, and their animals from mauling bears. There was one man living at the White Pines who built a strong wooden box, and each night he would lock himself into it so that he could sleep without fear of the bears.

When the upper and lower settlements on the west side of the Heber Valley came together for mutual protection from the Indians and built a fort around the town square, John moved into the fort. His house was the first on the west side of the north section of the square. His daughters Amanda and Nancy and their families both lived in the Fort. He took his turn standing guard with the other men to protect the settlement called Midway from Indians.


After her husband's death in 1874, Mary Ann carried on the burden of providing for her large family. They went each summer to the White Pines with their cows. There, she made and sold butter, milk, buttermilk, and eggs to the miners and loggers. Often she walked over the hills to Park City and carried her wares to deliver them to whoever needed them. She also washed for the miners and loggers, carded and spun wool, knitted socks and mittens, and sold these wares to them. The flat where she had her summer house was called, "Buttermilk Flats". She also was an expert soap maker.

From her Indian ancestry she inherited the knowledge of roots and herbs and plants, and their food and medicinal value was called on constantly to help in times of sickness and in death.

She never turned anyone away from her door hungry, and she was known as Aunt Polly to all who knew her. She helped rear and care for a nephew and a niece. Stephen Shelton and Margaret Shelton Kinsey as long as they lived.

She died August 3, 1900 at Midway, Utah and is buried in the Midway Cemetery by her husband's side.





# CONRAD (COONEY) GERTSCH

*Conrad Gertsch*  
1877-1968

Conrad, or Cooney Gertsch, as he was affectionately called, was one of Midway's most colorful and loved citizens. Born 1877 in Switzerland, he came to Midway at the age of 14. He died just before his ninety-second birthday and left countless stories of the life and history of the community carefully recorded on tape for posterity.

Cooney is probably best remembered for his cows which were each bedecked with a bronze cast, Swiss bell. These bells were beautifully toned and intricately carved and hung on heavy leather bands around the cow's necks. This was the way Cooney would keep track of where the cows were. The ringing of the bells was a delight to both townsfolk and tourists alike as the cows traveled through the town on their way to pasture. The Utah Symphony on two different occasions borrowed the bells for Gustav Maker's, Symphony No. 7.

Keeping cows came naturally for Cooney as that was one of the first jobs he had on his arrival here as a young man. He herded 50-100 cattle for the people of the town for 2c per cow per day. He told of one occasion when he was herding cows with Otto Burgener, a local musician. One particular cow, with a new calf, was trying to go home. Cooney picked up a rock and threw it at her to head her off. The rock bounced off the cow hitting Otto Burgener in the mouth and knocking out one of his front teeth. Cooney felt really bad about that.

One of Cooney's talents was yodeling which he had learned in Switzerland. He was a good yodeler and could often be heard yodeling early in the mornings. He told how one time while herding cattle at the top of Devil's Hole he looked down into Big Holler and saw one of the Swiss men from town loading up wood with his team. "Being a lone man, I decided to yodel to him. The wind carried it right to him, scared his horses away and left him stranded. "I felt bad," said Cooney about the occasion.

Cooney served as Marshall of Midway for two years and as town sexton for twenty-two years. He was a very strict Marshall and sometimes he became the brunt of jokes for the young boys who had felt his wrath.

One day after Cooney had turned his cows out of the pasture to go up main street and then up second west to his corral to be milked, a few of the young boys in town rounded up the cows and hid them in George Bunnell's large barn where they

tightened up the bells so they wouldn't ring. Cooney spent considerable time searching from one end of town to the other. When he rode out of town to look for the cows, the boys took them to his corral and untied the bells. It was some time before he found out what had happened. Another time, on Halloween, some kids painted his bull.

Cooney loved the mountains and climbing came naturally to him, as he had often climbed the Alps as a Alpen guide in Switzerland. he made the Timp climb for twelve consecutive years. His last climb was at the age of seventy-nine. At the age of eighty-seven he had the distinction of being the oldest man to climb to Timp Cave.

Conrad Gersch left a large posterity and contributed much to the building of this community. He did much to keep the Swiss traditions and customs alive and promote Swiss Days.

He loved his native land, but he truly loved America and was a loyal citizen. As a young man he fulfilled a mission in Switzerland and in his later years he again visited his native land. Upon returning, he planned to visit in Indiana, where he had fulfilled a short term mission, but realizing it was election day, he said he preferred to return home to vote. The landing step had been raised. When he explained his desire, the loading officer asked him who he was going to vote for. He told him and he said "Lower the steps." He arrived home ten minutes before the polls closed and cast his vote.

He had a painted sign on his orchard land "GOD BLESS OUR MOUNTAIN HOME."

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## THE ABEGGLEN FAMILY

Heber Valley is an enchanting valley made by the Creator to provide a spot where good people could come together and build a community of peace and gentility. It seems logical that this is where the early Swiss immigrants would settle, for it reminded them of their native home.

To this valley came the Abegglen family in the year 1860. There were four brothers: Christain Jr., Gottlieb, Conrad, and Ulrich; One sister: Margaretha; and their mother. The father, Christian Sr. had died in Switzerland before the family emigrated.

Most of the Swiss families were farmers, but Gottlieb was a cheese maker, having learned the trade in Switzerland. In the summer the cows of the community were driven to the mountains where Gottlieb would make the cheese for the families of Midway. They in turn, would take milk, butter, and cheese to mining camps in Park City.

Conrad and Ulrich were both called to return to Switzerland as missionaries for the LDS Church in the years 1889 and 1901. They were instrumental in encouraging many Swiss families to immigrate to America and to Midway, including the Gersch, Mitchell, Burgener, Zenger, Boss, Buchler, and Aplanalp families.

Conrad was a very strong, sturdily built man. It is said that when the upper settlement was short of flour, he walked over the mountains to Salt Lake and brought back a 100 lb. sack of flour on his back by way of Big Cottonwood Canyon to Brighton and then down Snake Creek Canyon to the settlement of Mound City, as it was called.

# ULRICH BUEHLER

Ulrich, and his wife, Anna Burgdorfer, joined the L.D.S church in 1854, in Switzerland. Ulrich immediately sold his home and business and made plans to come to America. Those in charge of the church there, asked him to remain and preside over the Branch in Statfisbury. Thus, the family bought another home near Bern, where they lived for another 18 years.

They sold their home again, and left for America. At this time, they had nine children. The Buehler family located in Midway, and Ulrich was made President of the German speaking people here.

He purchased a farm and, being a carpenter, built one of the first frame houses in the area. He also made his own furniture. He spent the evenings cutting shingles of special design, to cover the outside walls of his house. After building his own home, he was asked by several other families in the valley, to build for them.

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## JAMES T. WILSON

James T. Wilson, father of James Brigham Wilson, worked for three years to get enough money to come to Utah. When the time came to leave, James T. lacked just a small amount of having enough money to buy his boat ticket. He decided to go down to the boat and see what the Lord would do to help him. Just before getting there he picked up something that was all wrapped up. Upon opening the package he found it contained just enough money to the penny, to finish paying for his ticket.

One fall James T. Wilson took a contract to deliver wood from Snyderville to Park City. His two sons, Tom and James Brigham stayed alone in a tent in Snyderville all that winter. The winters in Snyderville are cold and the snow gets deep.

The two boys worked as a team. Tom would spend all day cutting the wood. That evening the wood was loaded on to a wagon and J. B., as he was called, would leave early the next morning and deliver the wood to Park City. The round trip would take all day. The wagon was pulled with oxen.

James Brigham served in the Utah Legislature for the longest continuous term ever held by a legislator at that time. It was said of him that he was the most honest man they knew. His word was his bond.

Charles Petty, owner of the Petty Motor Co., was in the legislature with James Brigham. During one of the sessions a bill came up to legalize bettin' on horse racing. J. B. was against the bill. Charles was for the bill. The bill passed, and J. B. told Charles that before the next legislature would meet, which would be in two years, that he would ask his help in repealing the bill. Because of the harm the bill caused, Charles did come to J. B. and ask for help to get rid of the bill.

One year Frank Clayburn was judge of election. The towns people were from many different countries, and some of them did not quite understand how to go about voting. One elderly lady went to the booth, and asked for some help. Frank went to help her and asked her how she wanted to vote. She said, "I want to vote just like J. B. voted".

J. B. was asked to talk in Sacrament meeting in the Center Creek Ward. The meeting was at 10:30 a.m. That Sunday morning the horses broke the gate down and went to the farm. J. B. did not have time to go after them, so he decided to walk to Center Creek. Center Creek was on the opposite side of the valley. He said he did the scout pace, run 100 steps then walk 100 steps. He got to Center Creek as the sacrament was being passed. J. B. always kept his promises.

J. B. and David Huffaker were very good friends until it became election time. J. B. was a staunch Republican and David was a Democrat. One year they bet each other their pants, who would win and become President of the United States. David lost the bet. Lota, his daughter said she could remember her father coming down through the field in his underwear.

The next day Mrs. Wilson sent her son with the pants to the Huffaker home. (Now that's an interesting story, but the rest of the story put the icing on the cake! When the Wilson boy got to the Huffaker home with the father's pants, he took a second look at the daughter, and the two kids ended up getting married! And who says politics make strange - - - ?)

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## REMUND FAMILY

About 1882, Fredrick Remund Sr., moved from Bern, Switzerland, to Midway, Utah, where there were already a number of other Swiss immigrants living. He bought a house in town, and about fifteen years later, built a home on his homestead, which still stands on the hill near the Hot Pots.

Fredrick Sr., and his wife Anne Elizabeth Ott, had ten children six boys and four girls. Fredrick Remund Jr., their first child was born May 6, 1877. When Fred Jr. was fifteen years old, his father was called on a mission for the LDS Church to Switzerland. Being the oldest son, he assumed the responsibility of the farm and the family in his fathers absence.

Fred Jr. and Alice Sulzer were married November 9, 1898. She passed away a year and one half later, after giving birth to twin boys. One twin died when only a few days old, but Karl grew to manhood. Shortly after the death of his wife, Fred Jr. fulfilled a mission to Switzerland, the land of his fathers.

Upon returning home, he married Anna Elfreda Jaspersen, on October 25, 1905. Fred Jr.'s children are: Karl, Ralph, Clive, Grace, George, Carol and Grant.

Fred Remund Jr., was a loyal and ardent supporter of the town of Midway, but even more supportive of Wasatch County and the schools of the district, particularly in coaching and managing ball teams. One of his special civic activities was helping with the completion of the "Memorial Hill", near his home.

Professionally, Fred Jr. was ambitious and hard working and recognized as a skilled farmer, which talent he passed on to all his "kinder". He was not only known for his very successful dairy farm, which is still in operation, but also for the certified seed potatoes which he grew.

Fred Remund Jr. passed away at the age of 68, of a heart attack, while working on his farm, which he had expressed many times as what he preferred.

The Remund dairy farm is now carried on by his son Grant and grandson Roy.



# JOHN HUBER

John Huber was born November 1, 1840 in Dodtnacht, Switzerland. He died November 16, 1914 in Midway, Utah.

John Huber immigrated to Utah with his mother and step-father, Anna Elizabeth and Hans Martin Naegeli. In 1860 he was called to return to Switzerland to serve as an L.D.S. missionary. After serving 3 years he returned to Utah with a group of saints who had been placed in his charge.

On October 18, 1863, he married Mary Magdalena Munz in Payson, Utah. In 1864 they moved to "Provo Valley" and located in the Upper Settlement or MOUND CITY.

In 1871 he was called to serve another mission to Switzerland. During this time he served as President of the Swiss Mission, helped translate the Book of Mormon from English to the German language, and was editor of the Millennial Star. On his return he brought many immigrants with him and was instrumental in influencing many to settle in the Midway area.

He was an accomplished musician. Soon after coming to Midway he organized a choir and was the choir leader for 40 years. He organized a male chorus and glee club and furnished music for all occasions. He arranged for outstanding musical groups to come to the valley: The Boshard Brothers and Pine Brothers, two well-known quartets, often came to the Huber Grove, and around a large bonfire, would entertain Midway residents for many hours. He wrote many hymns and musical compositions both in English and German. Many of his hymns are still used in German Hymn books.

John Huber used his versatile talents in service to the community. Besides being a talented musician he was an efficient record keeper. He was ward clerk from 1878 to 1908. He compiled a history of Midway Ward from 1859 to 1900. He was Census taker from 1880 to 1900, a member of the school board for 24 years, he was Secretary for Midway Irrigation Co., Justice of the Peace for 2 years, and the agent for crop reporting for U.S. Department of Agriculture. He was a Black Hawk War veteran, agent for Wasatch and Jordan railroad and taught a class in penmanship.

He helped operate one of the first saw mills west of Provo River.

He planted an orchard of fruit trees and raised and shipped the first carload of apples from Wasatch County. He spent much time grafting fruit trees. Some of the trees he planted are still bearing fruit. His wedding gift to newlyweds was often a fruit tree.

Children of John and Mary Huber are: John Martin Huber, Henry Albert, Mary Magdalena, Emma Elizabeth, Elisa Otilia, Matilda, Nephi Huber, Joseph Emanuel and Ida.

# JOHNSON LIFE IN THE ROLLER MILL

In those gone-away days, bread was baked with homemade yeast, and Mrs. Johnson always kept several 2 quart bottles filled with live yeast so that when people came to the mill and told Mr. Johnson that the flour wasn't good he would send them to the house to get a new start of yeast, so that the next batch of bread that they made from the flour would be satisfactory. Mrs. Johnson often soaked strips of gauze in the bottles of live yeast, and then dried the gauze, then alternately soaked and dried them until the gauze was thoroughly saturated with the yeast. Then when the gauze was dried she mailed them in envelopes to different people around the country who needed a new start of yeast. When these strips of gauze were delivered the women would put the strip of gauze in a bottle of warm potato water and sugar and thereby get a new start of yeast.

The family at the mill always kept a flock of chickens, a few turkeys, and quite a flock of geese and ducks. The ducks and geese would swim on the mill pond and in the springtime when the geese were laying eggs they would be locked up in a shed at night until they had laid their eggs in early morning. Otherwise if they were left out in the water they laid their eggs along the banks of the pond in the water, and most often the eggs were chilled and wouldn't hatch. But by locking them up in the shed until morning the eggs were fertile and were hatched in an incubator, and a large flock of geese were raised every year. They were very delicious. Baked goose is undoubtedly one of the finest meals that you can be served.

Each spring when the geese began to shed their feathers, the feathers would be plucked off the breast of the geese where the down and small feathers are, and these feathers then would be made into feather beds and pillows, so that they furnished a comfortable place to sleep; especially warm and nice in the winter time. These feathers taken from the geese would have been just naturally shed at this time of the year, and it was not painful for the goose to have the feathers plucked. It was a relief to them, because in the hot weather they were uncomfortable for the goose anyway. It was quite easy to lay the goose on his back on a gunny sack, between your knees, with his head down so he couldn't bite you, and the feathers would just rub off in handfuls, so it was an easy matter to pluck the geese.

Mr. Johnson always had a large herd of pigs, because in the mill there were lots of waste grains - screenings, they were called. When the wheat was dumped on the mill it went through screens that took out the wild oats, weed seeds, and contaminating substances, and most farmers didn't want to sow these seeds back on their farms, so they just left them at the mill, and this is what the pigs would eat. There was a pig farm that went down from off the bluff where they were fed, down into the bottoms where there was a slough in the warm weather; and in the winter time they slept under the bluff in a cave, out of the storm and the wind. It was an ideal place to raise pigs, and they supplemented the income of the mill and provided the family with fresh meat, and helped considerably in the economic struggle that early-day people had in this valley.

The day Mr. Johnson bought the mill, the creamery that was situated in the hollow south of the mill mysteriously caught fire in the night and burned to the ground. Of course there was no fire department and no way of putting the fire out, and about all

anyone could do was stand and watch the fire burn and hope and pray that the sparks wouldn't blow over into the mill and burn it also. It happened that there was no wind, and so no sparks came towards the mill, and the mill was saved without any damage. This place where the water was stored to run the creamery was later used as a camp ground, called the "dry pond" for the Indians to camp, and for the other people who came to the mill and stayed while their grain was being ground. There was one man who came from Wallsburg who had a large polygamous family there, and he would always come in the night. When he came nobody would know that he was there until they got up in the morning and discovered that his outfit was camped over in the dry pond. He always brought a big chunk of cooked meat wrapped in a horse blanket, which he used for his food. He had bread with him and would make sandwiches from slices of meat that he would whittle off this huge piece of cooked meat.

The mill was operated with water power. The water was taken out of the Bircumshaw Springs north of the mill about a mile and a half, and floated in a ditch into the mill-pond where it was stored. The millpond could store enough water in the night with the inflow of the stream from the springs to operate it all through the day. During the war years when it was run day and night, a dam was built across the river to enlarge the water flow from the springs, in order to increase the amount of water available to operate the mill twenty-four hours a day. When the water went through the water wheel it was carried in a ditch, then down into the river again where it was picked up by the farmers for irrigation down in the south fields. This was easy to do because the mill was run in the daytime and the water would naturally drain from the pond and then back into the river for their convenience.

In the early part of the 1900's the millpond provided a crop in the winter time also. Ice was sawed from the pond in large blocks and stored in sawdust in ice houses for uses in the summer time. At that time there was no electricity, so refrigeration was made possible by storing ice and using the ice in the summer time in ice refrigerators.

Living at the mill house brought special challenges to the Johnson family members. There were no near neighbors - the nearest house being almost a mile away. Winters were long and harsh, as they often are in this valley, and the road to the mill was rough and was muddy in wet weather, making passage through difficult. There was never any running water in the house, and never an indoor bathroom. When the children were young they walked to school and church, or rode a horse or bicycle to Heber when they were old enough for High School, although as the years went by a horse-drawn bus or sleigh were provided by the school district. Their social contacts were few, except for the people who came to the mill for business purposes. Still, life there was good in many ways. They were almost self-sustaining because of the many things they produced, and they grew to love reading, and learning, music and other good things because of the home environment their good parents provided.

# THE HOUSE THAT JACK BUILT



*The Watkins/Coleman Home*

John Watkins was born in Maidstone, England, on April 13, 1834. His father called him "Jack". When he was 17, he married Margaret Ackhurst. They joined the LDS Church in 1852, and soon came to America. They and their two young children crossed the plains with the famed Martin Handcart Company, nearly losing their lives.

Shortly after arriving in Salt Lake, they moved to Provo, where the rapidly growing community was in need of his skills as a builder and an architect. With the consent of Margaret, he followed an accepted Mormon Doctrine, plural marriage, and married Harriet Steel and later Mary Ann Sawyer.

John was active in the Provo Band and traveled with it to some of the other colonies, including the "Provo Valley", where they visited Heber City and the other settlements. He became enthused with this valley and decided to move his family and settle in what is now known as Midway. At first he built a home in Fort Midway when the two settlements came together. Later, after they found the Indians to be friendly and they were able to move out of the Fort, he bought a lot on the northeast corner of Center and Main Streets.

In 1867 he built a rock home on the first lot with three rooms and each with a fireplace. Each wife had a room of her own and across the back was a large room for dining for all the families. This is now at 22 West 1st South, and is much as it was originally.

He then began work on the plans for his "dream house". He established a lime kiln near his rock house and finding good clay, made his own bricks. These were the first bricks made in the valley. White sandstone blocks were quarried for the corner stones.



When the new house was completed, Margaret chose to remain in the rock home, as her children were well grown and she was busy as a midwife. The other two wives moved into the new home, which was divided into two apartments so that each could have her privacy.

In 1869 when the railroad was being completed, John went to Green River and worked, which brought him \$1000.00, with this he was able to complete his home. He designed the ornamental trim and had Moroni Blood produce it in his planing mill, which he had built west of the Hot Pots (Homestead).

On July 27, 1869, John was called to preside over the Charleston Branch, and every Sunday he would travel there for services. On July 14, 1877, he became First Councillor to David Van Waganen, in the Midway First Ward. He helped to build the rock church for the First Ward on the Town Square. Also, in 1877, he built the three Bonner homes at "Bonner's Corners".

About 1869 he established a saw mill in the Deer Creek area, and although it was moved several times, it continued in operation for several years.

On January 29, 1893, John Watkins was made Bishop of Midway First Ward, the position he held until his death. After the passing of the Edmunds-Tucker Bill, those Mormons practicing plural marriage were being persecuted and arraigned. John was able for some time to evade the Park City Marshal, by hiding in a special panel in the home of his friend, George Bonner, Sr. Finally, he was arrested while at the saw mill and John invited the Marshal and his Deputy to have dinner with him before they went back to town. After all the evidence was in the judge fined John one hundred dollars and court costs, and the family all returned home rejoicing.

John Watkins passed away on December 23, 1902, at the age of 68. Harriet and Margaret had passed away previously, and Mary Ann, having but two children at home, sold the home and moved to Salt Lake. The Henry T. Coleman Family bought the home and it has served them for 78 years. It is maintained with grace by Lethe Targe, Henry's daughter.

We take this opportunity to thank those, without whose help this small remembrance of our past could not have been accomplished. There are, as often happens, far too many to name, but we would like to express a special thanks to the following:

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